

# BIBLE DOCTRINES

A Treatise on  
THE GREAT DOCTRINES OF THE BIBLE  
pertaining to  
God, Angels, Satan, the  
Church, and the  
Salvation, Duties and  
Destiny of Man

\* \* \* \* \*

COMPILED  
by a committee appointed  
by

MENNONITE  
GENERAL  
CONFERENCE  
DANIEL KAUFFMAN,  
Editor

\* \* \* \* \*

*All Scripture is given by  
inspiration of God, and is  
profitable for doctrine, for  
reproof, for correction, and  
for instruction in  
righteousness.—II Tim.  
3:16.*

\* \* \* \* \*

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**To Our Fathers,**

*Whose faithfulness and  
self-sacrificing efforts have  
left us a precious heritage;*

**To Our Fellow  
Workers,**

*Who at this time are  
bearing "the burden and  
heat of the day;"*

# ***To Our Young People***

*The present promise of the  
future Church, and of  
whom God expects loyal  
service;*

## PREFACE

At a regular meeting of the Mennonite General Conference, held at the Blough Church, Johnstown, Pa., Oct. 25 and 26, 1911, a committee of ten was appointed to prepare a work on Christian doctrine, setting forth, from a scriptural standpoint, those things most commonly believed among us. The design of the work was not to serve as a confession of faith, but rather as an exposition of the doctrines



















Church among men, we humbly submit this present volume to the prayerful consideration of the reading public.

D. K.

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3. MAN by Daniel Kauffman
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# GOD AND MAN

The whole history of the Universe centers around these two words. The heaven above, the earth beneath, life in all its varied forms, all the knowledge of man whether revealed or discovered, everything knowable or unknowable, all is connected, directly or indirectly, with what God has done for man. Hence it is but fitting that we should learn what we can concerning this great Being whom we call God;







what He has done for us.

## CHAPTER 1: GOD

*The ETERNAL GOD is thy refuge.—Deut 33:27.*

“The belief in the existence of God lies at the foundation of all religion, and is the only basis of true morality.”

—Wakefield.

“The fundamental subject of the Bible is God.”—Jacobus.

“He that cometh to God must believe that He is.”—Bible.

In the discussion of this







# THEORIES AS TO HOW HE IS REVEALED

There are three of these: (1) that the thought of God is inborn; (2) that God is revealed through Nature; (3) that He is revealed through divine revelation alone. Each of these will be considered separately.

**1. That the Thought of God is Inborn.**— This theory is argued on the basis that all nations have some idea of God and that







for the sinner to stand away from God, and we do not see how he can choose such a position, though observation proves daily that such is the case. Is the position of the atheist more inconsistent than that of the sinner who believes that he may die at any moment and that if he died in his present condition he would be lost and yet refuses to accept life as a gift?

**2. That God is  
Revealed through**











mere reasoning and observation would, step by step, get such information as would finally cause him to arrive at a fair comprehension of so great a Being. Let us consider what we believe to be the truth on this important subject.

### **3. That God is Revealed by Divine Revelation Alone.**

—By this is meant that there is no other way in which man may, without previous knowledge as a

















to forget that the author of all this is the opposite of earthly; secondly, that now as ever, God is revealing Himself through His Word and work just as fast as man submits himself to Him and becomes filled with His Spirit so that with a spiritual mind he may discern these things. They cannot be grasped otherwise.

## THE EXISTENCE AND BEING OF GOD









# HIS DIVINE ATTRIBUTES

By the term, attributes, we mean the perfections or conditions which God attributes or ascribes to Himself. No one with a rational mind will claim that he is able to state and explain all the attributes which God possesses. Some of them may be explained in a measure, for when He said, “As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than

your thoughts," He clearly showed that man was not able to grasp what was in the mind of God, hence can never be sure that he knows all the attributes of that divine Mind.

Bible students differ in the names which they apply to these attributes, but the sense is practically the same; hence the discussions here will not follow any one of them exactly, either in name or in thought.

**Infinity.—**

**The**





























**Immutability.**— As God fills all time and all space and is God alone, so He is unchangeable. To this the Scriptures "bear ample witness. "The counsel of the Lord standeth forever" (Psa. 33:11). "They (heaven and earth) shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end" (Psa. 102:25-27). "I am the Lord, I change, not" (Mal. 3:6). He is "the





one and the same object in mind—the good of the child—so the obedience or rebellion, the meekness or pride, the earnestness or indifference of God's subjects often make it necessary for Him to change His method of administration but always with one object in mind—the good of the creature.

**Spirituality.**— When Jesus said, “God is a Spirit,” He did not stop to explain what a spirit is











**Omniscience.**— By this term is meant, Knowledge that has no limit, or All-knowing. That is to say, there is nothing in the past or present, and there never will be anything in the future, that God does not know at this moment. This idea has been opposed on the ground that it would be impossible unless we grant that He fore-ordains everything with the most radical fatalism—a thing which very few of us believe. Arguing from the











unborn, He must know what such actions will be long before there is any outward evidence of their occurrence;

**Omnipotence.**— By this term is meant, the removal of all limitations of power, so far as is consistent with His other perfections. He has the power to do anything consistent with His will. He wills and it is done. He said, “Let there be light.” That was all that was necessary, for “there was



































other attributes, and contempt instead of regard for God would be the result. His Word, now so precious to us, would be worse than the writings of a capricious and malicious deceiver.

**Goodness.**— As the Justice of God demands that He faithfully administer rewards to those who are true to Him, so the goodness of God makes it a delight to Him to promote the happiness of His creatures by









and thou gavest them  
their meat in due season.  
Thou openest thine hand,  
and satisfiest the desire of  
every living thing” (Psa.  
145:15, 16).

**Holiness.**— This is the  
attribute by which the  
purity of God’s moral  
character is known. In it  
He is shown to be averse  
to anything that is low,  
vile, or evil; and to love  
everything that is good  
and noble and true. There  
are several references,  
however, in which the













characteristics of God; for He may have many others of which man does not know because they do not enter into His relationship with man.

## **THE DIVINITY AND HUMANITY OF CHRIST**

Having discussed the subject, God, at some length and having in mind that where three beings are composed of the same essence, have the same glory and are equal, they must have the same attributes, we may turn to

some points with regard to the Son which have caused much controversy and were the principal subjects of discussion at the Council of Nice. Was Christ divine, uncreated and of one substance with the Father? Let us consider that—

**Christ is and was Divine.** This may be argued from His own words. He said, “Before Abraham was, I am.” The difference in the verbs “was” and “am” as used



















**Christ was Human as well as Divine.—**We notice—

*a. He was called the Son of man.* The seventy-two times which this term is used ought to be sufficient evidence of His humanity, especially since in the majority of cases He applied that title to Himself. We cannot allow that Christ would use a name that would deceive the people, but that in referring to Himself in this way He meant to convey that He actually









were real as they are in us. “He was in all points tempted like as we are.” “Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.” “It behooved Him to be made like unto His brethren.” From what has been shown so far it is very clear that,

**Christ was both Human and Divine.** The Bible idea is set forth in a clear and concise way in the Articles of Faith of the





# THE HOLY SPIRIT

**He is a Person, One of the God-head.** The Holy Spirit is referred to all through the Scriptures from Genesis to Revelation. Some think of Him as being merely a power that emanates from the Father, as His love or His mercy. The argument presented is that He is referred to as, “My Spirit,” “The Spirit of God,” but this argument falls to the ground when compared with the way in which we







that He is one of the God-head is proven by,

**The Works Ascribed to Him.** “My Spirit shall not always strive with man” (Gen. 6:3). This implies that something has been striving with man (which is an act) but that such action will cease. “The Spirit searcheth all things” (I Cor. 2:10). The Spirit ministers. See II Cor. 3:8. This is not weakened by verses 17 and 18 of the same chapter, for the



least some of them would be quite impossible to anyone except to a divine being.

**He is an Object of our Worship.** We cannot stand in relation to any personified object or attribute such as we hold to the Spirit. He is the object of our worship and faith. We confess Him in baptism and are baptized in His name. Who would claim that he is baptized in the name of two persons and an attribute? To



will and action. He reveals secrets and distributes gifts that are possible to none but a divine person. He is shown to be a person by the

**Personal Pronouns Applied to Him.** The use of the personal pronouns in connection with the Spirit show Him to be a person. See John 14 to 16 and notice the Spirit referred to as, “He,” “Him,” etc. He is referred to as, “itself,” in Rom. 8:26 but the Revised Version

has that changed to the masculine gender. It is always improper to use the neuter pronoun, “it,” when speaking of the Spirit.

**He is One of the Trinity.** The fact that He is the object of our worship would say that He is one of the God-head or that we are idolaters. Ex. 20:3 shows that God is to be supreme in our worship and to worship another would be equal to paganism. His divinity is



**He has a Part in Man's Salvation.** As the Father and the Son have a part in man's salvation so the Spirit has His part. He leads the children of God "into all truth," and in a number of other ways performs a part in the great plan of saving the world.

**The wide Exercise of His Powers Prove Him Divine.**

He has creative power: "The Spirit of God hath made me" (Job. 33:4).





# THE TRINITY IN UNITY—THREE IN ONE

Thus far the Father, the Son, and the Holy Ghost were treated as three separate persons, as having individual functions, and from what has been said one might infer that they were different in essence. While they are three persons and have their distinct work in the salvation of man, we must remember that they have special relations to each other, that they are





















communion with the Son and the Spirit, and future rewards and punishments must collapse into a myth and foolish superstitions.

**Effect of this Doctrine on our Worship.** What we believe has a great influence on our worship. As the Unitarian does not believe in the atonement it is self-evident that he cannot realize the sinfulness of sin; hence his sense of gratitude to God for the plan of salvation must necessarily be very





gratefulness for the grace so freely bestowed upon man.

**Incomprehensibility of the Trinity.** It is sometimes argued that to speak of “Three in one and one in Three” is a contradiction—that such a thing cannot be. From a human standpoint that may be true but God is not governed by the same laws which He has given for the government of His creatures. This is shown by the numberless things









## CHAPTER 2: THE CREATION

*In the beginning God created the heaven and the earth.—Gen. 1:1.*

### THE FACT OF CREATION—THE DIVINE HANDIWORK

It is a self-evident fact that a universe, composed of animate and inanimate things, exists. Whence is it? It did not always exist, nor did it produce itself, but it was created by a Supreme Being. The creation of the universe is

the great event which first arrests attention and arouses our interest in the inspired Word of God. The account of the creation occupies the first and part of the second chapter of Genesis, and as the word “genesis” means “origin,” or “beginning,” so in the book of Genesis we find the first record of the origin or beginning of all things.

**The Origin of Matter.**— By the creation of the world we







word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

So then all things seen and realized show the hand and work of God.

## **Genesis as Compared with other Writings.**

—We feel called upon to make our most ardent protest against the confounding of the inspired and therefore infallible writers with the modern uninspired







## Heavenly Harmonies.

— It must be admitted that the statements made above are in full harmony with Reason, which demands an adequate designer and Creator of all that exists because of the wisdom, scheme, and purpose evident in all material and immaterial things. All things were created and set up by a wise Master-builder so that every part of the divine creation fits its origin and place perfectly.









laws governing Nature.

**Illustrations from Nature.**— Go forth into this workshop. Take with you a handful of seeds of various flowers and scatter them promiscuously. They will spring up, possibly a hundred or more, and produce as many varieties of flowers. In each case, however, the flower will be of the same variety as that contained in the seed. There is no variation from this law, even though you















*of the sea.*

*“And the golden stars of the  
heavens rose higher,  
Harmoniously blending their  
crowns of fire,  
And the waves, which no  
ruling hand may know,  
’Midst a thousand murmurs,  
now high, now low,  
Sing, while curving their  
foaming crests to the sea,  
It is the Lord God! It is He.”*

## **THE ORDER OF THE CREATION**

We introduce this  
division of the chapter by  
a quotation from John







without form, and void;  
and darkness was upon  
the face of the deep.”

But surely God did not  
leave it thus?

“And the Spirit of God  
moved upon the face of the  
waters.”

Then follows the account  
of His six days’ work:

**First Day.**— Diffusion  
of light.

“And God said, Let there be  
light: and there was light. And  
God saw the light, that it was  
good: and God divided the

light from the darkness. And God called the light Day, and the dark- ness he called Night. And the evening and the morning were the first day” (Gen. 1:3-5).

**Second Day.—**  
Spreading out of the waters below and the vapors above—the firmament.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were

above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day” (Gen. 1:6-8).

**Third Day.**— Land and sea; plant life.

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding

seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day” (Gen. 1:9-13).

**Fourth Day.**— Sun, moon and stars.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for

signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day” (Gen. 1:14-19).

**Fifth Day.—** Animal



were the fifth day” (Gen. 1:20-23).

**Sixth Day.**— (1) Creation of land animals. (2) Creation of man. (3) Man blessed and made responsible. (4) God views His work of creation.

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after











thinkers and greatest scholars must bow down before it. Why is all this? It is the revelation of God.

## **IN THE BEGINNING—IN SIX DAYS—THE SABBATH**

**Harmony of true Science with the Bible.**

— We have now seen that the creation is a fact, a reasonable fact, corroborated by God's Word, and by His handiwork in Nature. We have also noticed the order in which all things











## Some Theories Noted.

— The various methods by which theologians and scientists have sought to reconcile the “testimony of the rocks” and the first chapter of Genesis may be reduced to two. One is as ancient as the other.

One method supposes that the days mentioned in Genesis were periods of great and indefinite extent, each embracing vast ages, during which the various geological changes occurred. With some modifications this is

















time, like the extension of the universe in space, is vastly beyond the power of the human to realize.”

Many quotations, some still more striking, could be given but these must suffice. Well might the last author quoted have continued his very truthful statement by declaring: “Through faith we understand that the worlds were framed by the word of God.”

“What saith the Scripture?”— Geology









them on their course. Let us not deify Nature and undeify God.

**The Miracle in Creation.**— Here it will be objected again that all this is too unreasonable, too miraculous; that six literal days, such as our fore-fathers believed in, were not sufficient for the work of creation unless we suppose everything to have been accomplished by miracle. To this we answer that the origin of matter and of life can be









chapter and to vast periods of time in other portions of the same account? The use of the words “evening” and “morning,” as constituting the day, indicates that only a single diurnal revolution is intended.

**The Sabbath as Proof of Literal Days.—**Possibly the strongest proof that the days mentioned in the first chapter were literal days is the reference to the seventh day, a season of





were literal days, just as the seventh day was a literal day of rest.

## IMPORTANT TRUTHS CONCERNING THE CREATION

**1. The Genesis account Scientific.**— We notice, first, the relation of scientific truth to Bible truth.

*The Genesis account of the creation is not unscientific and is not antagonistic to the discoveries of true scientific research.*

















stand in the way. The child reads, is interested, is perfectly satisfied, and believes. Let us exercise the same, simple, childlike faith.

## **2. There is no room for the theory of evolution in the history of the creation.**

The term evolution need not in itself alarm the Christian. We have no objection to it if understood to mean the fulfillment of the plans of the Creator in Nature as















*things.* Species may change with environments, but never develop into new species. Reason proclaims it, Nature proclaims it, God's Word proclaims it.

**3. Effects of simple faith.** Finally, we notice *the effect which simple faith in the story of the creation has upon the devout Christian.* Our hearts receive a strong impression of God's—

*Eternity:* “Art thou not from everlasting, O Lord









provision for the eternal bliss and glory of man by providing for him the heaven of heavens and making it possible for man to reach it, our hearts burst forth in gratitude and praise, and we feel constrained to join with the heavenly hosts in singing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

### **CHAPTER 3: MAN**

*What is man, that thou art*



which they have never been able to go. Considering his soul, there are likewise questions concerning which human wisdom can at best but speculate. Man is at once the best known and the least known of all God's creatures that wear the physical form. It is to this wonderful being that the following thoughts are directed.

## HIS ORIGIN

We shall dismiss, as





resembling the lower animals, in his intellectual, moral, and spiritual makeup resembling his Creator.

## HIS MAKEUP

**In the Image of His Maker.**— “God created man in his own image.” Whatever may be said with reference to *form* when the question of man bearing the image of God is in consideration, it is evident that it is in *being* that man bears the image







conveys the thoughts that we had a different image before the change. In our moral and spiritual makeup we resemble him whom we follow. They who choose the devil as their father (Matt. 13:38; Jno. 8:44) bear his image. They who cry, "Abba, Father," bear the image of their heavenly Father. The highest privilege accorded to man is to shine in the image of his Maker.

**Kinship.**— By creation, all men are children of



divergence of what was at first one, than the union of what was at first heterogeneous.”

**Intelligence.**— The difference in intelligence between man and the lower animals is that while the latter are governed by instinct man is governed by reason. It matters not that in certain instances the instinct of animals is so marked that it outshines the reasoning faculties of some inferior classes of men, the













mass of humanity should forsake the way of holiness and prefer to rot in the mire of sin and the image of the devil! The fatherhood of sinful man and the Fatherhood of man born again account for the difference in moral image between man lost and man redeemed.

**Spirituality.**— When the lower animals die their bodies decompose and that is the last of them. When man dies his spirit returns “unto God



































different from what they were. If fatalism were the true doctrine of predestination, then all the world would be saved; for God says distinctly that it is not His will that any should perish, “but that all should come to repentance” (II Pet. 3:9). But since man is a free agent, salvation is offered to “whosoever will.” The Gospel is free; and all who will, may partake of its glorious benefits.

**Responsibility.—**





**A Compound Being.**—  
Man is a compound being. He has many qualities in common with the lower animals; at the same time he has intellectual, moral and spiritual qualities in common with his Maker. There is a fleshly side and a spiritual side to him. Walking after the flesh, he is carnal, beastly, devilish. Walking after the Spirit, he is upright, holy, Godlike. For a study of the dual nature of man, read the seventh chapter of Romans.







psalmist and send this confession to the throne of God: “I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works.”

## THE IDEAL MAN

We hear much of the ideal man. Outside of Christ, that man has never lived since the fall. No past nor future “golden age” can produce such a man. Yet we find him in Adam. “And God saw everything that he had























made complete because God was in their presence. Such were the conditions in the ideal life of our first parents. There were conditions there which we cannot hope to reach. This world has since been spoiled by sin, and all men have become affected by it. But so far as lies within our power, let us look to this perfect model and strive to reach it.

## THE FALL

In an evil hour man lost











glory. May heaven pity his condition!

## THE PROMISE

And heaven did pity poor, fallen man. When God conveyed to Adam and Eve the knowledge of what they had done, He graciously coupled with this the promise of a Redeemer. Gen. 3:15. That they might not make the mistake of eating of the tree of life and live forever in their pitiable condition, he set a watch









evidences that “all things work together for good to them that love God.” Let us praise Him for His boundless love and goodness to the children of men, and spend our lives in the great work of persuading men to accept His redemptive plan.

## THE MISSION OF MAN

In all of God's dealings with man, He has some design in what He does. The practical question for man is, What is my







family we have filled our mission only when the whole human family is safe for glory. As individuals we have filled our mission when we have done all in our power to bring about that happy result.

## **FUTURE DESTINY**

This present world is but a shadow of the world to come. The conditions in the realms of the blest are fore-shadowed in the experiences of God's









## CHAPTER 4: ANGELS

*The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.*

The Bible speaks of three classes of intelligent beings: God, angels, man. Angels are ministers and messengers. As such the name has been applied to Christ, the great Messenger from heaven, the Mediator between God and man; to prophets and preachers, who as ministers and messengers have done so much to











endeavor to avoid. As we write we breathe a prayer that God may direct our pen and that we may be led to say the things that will be helpful to the reader in a higher appreciation of God's bountiful provisions for the safety and wellbeing of man.

## THEIR ORIGIN

They are created beings. "All things were made by Him" (Jno. 1:3. See also Neh. 9:6). Men and angels







“very good” (Gen. 1:31); but that through pride or other causes a portion of them fell and became angels of their chief, the devil.

## THEIR GREAT NUMBER

We spoke of the angels as “innumerable hosts.” Behold the vision which Jacob saw, a ladder reaching from heaven to earth, and the angels of God descending and ascending upon it. Gen. 28:12. Again, as he was on









highest interests. But by and by the mortal veil which hides these glorious visions from the sight of mortal man will be taken away, and with undimmed eyes we shall behold a glory which beggars all description.

## ATTRIBUTES

1. **Spirituality.**— Angels are spiritual beings, without material bodies. “Of the angels he saith, Who maketh his angels spirits, and his ministers





## 2. Individuality.—

Angels are not an unrecognizable mass of beings, in that there is no distinction among them, but they are possessed with individual traits and offices, just like human beings. This is evident from the fact that the names and offices of some of them are mentioned in Scripture. Thus when the angel said to Zacharias, “I am Gabriel” (Luke 1:19), the faithful priest recognized that it was the

















**6. Goodness.**— This quality belongs, of course, to those angels only which kept their first estate. Fallen angels, like fallen men, have lost their goodness. But the angels of God are among the all things which God created and pronounced "very good." Their goodness is evident from the fact that, they worship the God of heaven (Neh. 9:6; Phil. 2:9-11) and are subject to Him in all things as His messengers and





Lord. Hear the heavenly hosts sing the glad refrain, "Glory to God in the highest, and on earth peace, good will toward men."

**8. Happiness.**— Again we pause to draw the distinction between the angels of God and the evil angels. The angels which left their first estate forfeited everything belonging to it, including happiness. But who can think of the myriads of heavenly hosts,





are filled with goodness,  
intelligence, power,  
wisdom, purity,  
happiness, benevolence;  
ministering to the  
necessities of saints,  
serving as God's  
messengers and  
intermediaries between  
God and man, glorifying  
God (Isa. 6:3; Luke 2:14;  
Rev. 4:8), and in His  
continual presence, can be  
considered in no other  
light than as glorious and  
glorified beings.

## OFFICES AND WORK

**1. They are Ministering Spirits.**— Which ones? All the holy angels—“Are they not *all* ministering spirits” (Heb. 1:14)? Shall we attempt to enumerate all the instances cited in God’s Word where angels served in this capacity? The list is too long. Behold the vision of Jacob’s ladder with angels descending and ascending upon it. See the angels of the Lord in their ministrations to Abraham, to Daniel, to





illustrations proving the point in consideration. It is a comforting thought that in all times of temptation and trial the angels of God are not far away, and that at no time need we count ourselves without friends and without support.

**2. They are God's Messengers.**— Behold the messengers of God bringing to Abraham the news of God's purpose concerning Sodom; to Jacob, comforting him at a



mention. Oh the riches brought to the Church of Jesus Christ through the ministrations of these heavenly messengers!

### **3. They Execute the Purposes and Judgments of God. —**

God makes use of angels in the work of carrying out His will concerning men. The angel of the Lord entered the Assyrian camp and slew 185,000 men; stood in the way of Balaam, and convinced him that he was more





God uses angels as His ministers and messengers in this dispensation, so will He use them as His messengers and executors in the judgment to come. See Matt. 25:31, and II Thess. 1:7-9.

#### **4. They Glorify God.—**

Nowhere do we find any one more fully devoted to the praise and glory of God than are these heavenly beings. “When God laid the foundations of the earth these morning stars rejoiced together and





proclaim the praise of Jehovah, joining with the heavenly hosts in singing, “Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.”

## WHAT THE BIBLE DOES NOT TEACH

As noted before, there are many things which we would like to know about angels and concerning which the Bible is silent.





















the Scriptures in recognizing saints and angels as two distinct orders of beings, subject to and in the service of the same God.

## ETERNAL DESTINY

**Of the Unrighteous Angels.**— On this the Bible is clear. The eternal lake of fire was “prepared for the devil and his angels” (Matt. 25:41). Jude says that God left the fallen angels to their own habitation, “reserved

in everlasting chains under darkness unto the judgment of the great day” (Jude 6). In other words, there is no escape from their fallen condition, and in the final judgment they will be consigned, together with Satan and all the wicked to the eternal place prepared for them. Matt. 25:41; II Pet. 2:4; Jude 6.

**Of the Holy Angels.—**There are two things which we have already noticed concerning the





What the relation between saints and angels will be in eternity no one knows; no one needs to know: but we have abundant reasons to believe that both will be immeasurably happy and crowned with glory forever.

## **CHAPTER 5: THE BIBLE**

*The Word of our God shall stand forever.—Isa. 40:8.*

## **A REVELATION FROM GOD**

“In the beginning God,”













*the sinners eye.”—Pollok.*

## NAMES, TITLES AND SYMBOLS

**1. Bible.**— This title is both unique and suggestive. It denotes at once unity and pre-eminence. The term “Bible” is derived originally from the Greek word *biblos*, a name applied to the outer bark of the papyrus reed which the ancients used for writing material. The name of the material then passed into the use made











Bible.”

## **2. The Scriptures.—**

This is the title most frequently used by the early Christians and is often found in the Bible itself. See Matt. 21:42; Mark 12:24; Luke 24:27; Jno. 5:39; 10:35; Acts 8:35; Rom. 4:3; I Cor. 15:3; II Tim. 3:16; II Pet. 1:20. The word “scriptures” means writings. The term is applied to sacred and divine truth that has been committed to writing. Our Savior (Cf. Jno. 21:25) as









applied to the books that contained a record of that relation.

#### **4. The Word of God.—**

This is the term most frequently used in the Bible. (See Mark 7:13; Luke 8:21; Acts 6:7; II Cor. 4:2; I Thess. 2:13; Heb. 4:12; I Pet. 1:23; Rev. 1:2.) This title seems to be more suggestive and impressive than any other. “Words,” says Wordsworth, “are the incarnation of thought.” The Word of God is the



*Both came as God's message  
to bless a lost world.  
Both are despised and  
rejected of men.  
Both will judge us at the last."*

**5. Other Characteristic Terms.**— It is interesting to notice the three psalms which deal in a special way with God's Word: Psalms 1, 19, 119. In the first, David speaks of the blessedness of the man that meditates "in the law of the Lord." In the nineteenth, he draws an analogy between the perfection of the law of







4. The *light* for our pathway.—Psa. 119:105.

5. *Meat and drink* for spiritual health and growth.—Jno. 6:35; 7:37; I Pet. 2:2.

6. A *critic* or discerner to approve or condemn.—Heb. 4:12 (Gr.).

7. The *sword* or *hammer* for the Christian warfare.—Jer. 23:29; Eph. 6:17.

## ITS STRUCTURE AND DIVISIONS

The Bible naturally and





Biographical—four.

Historical—one.

Pauline

epistles—fourteen.

General epistles—seven.

Prophetical—one.

It may be of interest to  
notice

## THE ALPHABETICAL ARRANGEMENT OF THE OLD TESTAMENT

While the Jews  
possessed the same Old  
Testament Scriptures that  
we do, they numbered











individual chapters and books. For example, Psalms 25, 34, 37, 119 and 145 are alphabet psalms. The 119th Psalm contains twenty-two sections of eight verses each, each section representing a letter of the Hebrew alphabet in consecutive order, and all the verses in a section beginning with the letter indicated. The book of Lamentations is also constructed upon the alphabet arrangement.

## UNITY AND DESIGN











the fact that the Bible was planned and executed by one Supreme, Infallible, and All-pervading Intelligence.

**1. Unity of the Bible Organic.**— According to Cuvier, the greatest of modern comparative anatomists, a complete organism is governed by three laws: (1) Each and every part is essential to the whole. (2) Each part is related to and corresponds to all other parts. (3) All the parts of such an































offering peace and  
salvation through His  
vicarious death.

**2. The Unity  
Progressive.**— From  
Genesis to Revelation “one  
increasing purpose runs.”  
The revelation of Bible  
truth is progressive.  
Genesis is pre-eminently a  
book of first things. We  
have here the beginning of  
light, life, love, sin.  
sacrifice, salvation,  
jealousy, justice and  
judgment, in fact every  
great truth mentioned in





















shield of faith gives victory over him as the tempter; the helmet of salvation is assurance against doubt; the sword of the Spirit is the weapon that defeats him in his efforts to instigate lies; and finally, watchfulness and prayer safeguard the believer from being led astray by the man of sin, the arch deceiver.

## THE INSPIRATION OF THE BIBLE

### 1. The Nature of

## **Inspiration.—**

Inspiration is that operation of the Holy Spirit upon the writers of Scripture by virtue of which they were enabled and directed to communicate and record divine truth without any mixture of error. Later we shall give some of the evidences proving that the Bible is authentic; that is, it truthfully records the subject matter of which it treats. Taking for granted then that the Bible is authentic and



















inspiration with illumination. See Dan. 10, 11; I Cor. 2:10-13.

(10) Revelation and inspiration without illumination. See I Pet. 1:10-12.

**2. Proofs of Inspiration.**— Among the many proofs that the Bible is inspired the following may be mentioned: (1) its moral sublimity; (2) its historic integrity; (3) its scientific accuracy; (4) its literary excellence; (5) its organic





























ready to say, I believe in the inspiration of the Bible. If, however, inquiry be made as to what is meant by inspiration, the answers may be quite different. Let us briefly examine a few of the popular but erroneous theories regarding inspiration, and then give what we believe to be the true scriptural position.

## **ERRONEOUS THEORIES**

**1. The Intuition Theory.**— According to



**2. The Illumination Theory.**— This theory holds with the intuition theory that inspiration of the writers of Scripture was not of a special kind. While it denies that all men are inspired, it claims inspiration for all Christians. The productions of religious men of the present day, it is claimed may have equal, and even superior worth to those of the writers of scripture. If this theory were true, there is no reason why changes

should not be made in the Bible—some parts discarded, others added. Since, however, no new divine truth has been discovered since the days of the apostles, the inspiration of present-day teachers must be inferior, both in kind and degree, to that of the writers of Scripture.

**3. The Mechanical Theory.**— This theory had its advocates in the early history of the Church. Justin Martyr,



at the *subjective* side of inspiration, and ignores an immediate and supernatural action of the Holy Spirit in the communication of truth.

4. **Partial Inspiration.**— The familiar slogan of this school is, “The Bible contains (not is) the word of God.” Some books or parts of books are divinely inspired, others are not. Who or what is to determine what is inspired and what is not



























# PLENARY INSPIRATION

By this is meant that the Bible is inspired from cover to cover; that every part is alike inspired, and that the words of Scripture express, inerrantly, the truths God wished to convey. As H. B. Smith has said: "Inspiration gives us a book, properly called the Word of God, inspired in all its parts. The inspiration is plenary in the sense of extending to all the parts, and of







of this dynamic.

**Individuality of Inspired Writers.**— It is sometimes objected that this view of the inspiration of the Bible makes no allowance for the individuality of the writer. I can here do no better than to quote from a few authors who hold to the plenary inspiration of God's Word as herein defined. Gaussen says: "So far are we from not acknowledging this human individuality













Isaiah, Paul, or John, genius and character, nature and grace, peasant, philosopher, or prince—the man and with him each subtle accident was providentially prepared at the proper moment as the necessary instrumental precondition of the work to be done.”

**Words as well as Thought Inspired.**—That inspiration extends to the words and not to the thought only is evident from the following



















and purposes.

**Testimonies of Scholarly Men.**— It has been claimed by some that most of the great scholars of the world have rejected the doctrine of verbal inspiration. We give here a few of the many witnesses of noted scholars and Biblicists to this doctrine.

“The inspiration of the Scriptures extends to the words. In the most formally didactic passage in the whole Bible on this















that a man hath will he give for his life.” Job’s friends also expressed a number of sentiments that were untrue, and were met with God’s rebuke. It is true, however, that Satan lied and that Job’s friends uttered falsehoods, and the Bible makes a true record of such lies and falsehoods. The fact in such cases is, the record is inspired and not the sentiment.

**Some**

**Objections**

























Nazareth, the king  
of the Jews.”

Entire superscription—  
“This is Jesus of  
Nazareth, the king of the  
Jews.”— Adapted from  
Collett.

## How WE GOT OUR BIBLE

Many faithful followers  
of our Lord Jesus accept  
the teachings of God’s  
Word as implicitly as  
though they had just come  
fresh from the hands of  
the divinely inspired  
authors. Such faith is to





honest believers, especially by such as come in contact with doubters and are seeking to win them for Christ. Let us answer these questions under the following two general heads: (1) The formation of the canon. (2) The preservation of the canon.

**1. The Formation of the Canon.**—The word “canon” means rule. See its use in II Cor. 10:13-16 and Gal. 6:16. All the books that are divinely











































inspired books crushed out all rivals." Even J. Patterson Smyth, who surely cannot be accused of ultra conservatism, cites this anonymous quotation: "The Bible was formed even as the Church itself was formed, by the action of that Holy Spirit which was the life of both."

**2. The Preservation of the Canon.**— Space will not allow in any sense an exhaustive treatment of this subject. Such as





















































































## CHAPTER 6: THE LORD'S DAY

*The sabbath was made for man .... the Son of man is Lord also of the sabbath.—Mark 2:27, 28.*

The word “Sabbath” is taken from the Hebrew language and means “cessation” or “rest.”

The principle of a rest day is first introduced in Gen. 2:2, 3 where God set the example of resting after labor and blesses and sanctifies the rest period.

In connection with this



members who join the world in the mad rush for gain and pleasure, trampling underfoot the very principle itself revealed in the rest and blessing of God and its application in the Gospel.

## NEED FOR THE DAY

A day of rest for the conservation of human powers and the honor and worship of God commends itself to human reason as being a moral obligation, and therefore the duty of





wisdom of God in establishing what He knew would be for the highest interests of man.

## THE DAY IN HISTORY

**In the Creation.**— As stated before, the first mention of the day is found in Gen. 2:2, 3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and

sanctified it: because that in it he had rested from all his work which God created and made.”

**From Adam to Moses.**— There is no scripture to show that the rest day was observed from Adam to Moses. It is the testimony of the early church fathers that the patriarchs had no sabbath. (See Eccl. Hist. of Eusebius, Book I, Ch. 4.) However, whether God’s people of the patriarchal age kept a rest day, or how



while before the giving of the law upon Mt. Sinai.

**The Jewish Sabbath.**— The seventh day was formally set apart as the Sabbath on Mount Sinai, where it was given from the mouth of God and afterwards written with other commandments upon two tables of stone by the finger of God. These ten commandments were called “the tables of testimony” (Ex. 31:18) because they were to be an















have it in the Jewish covenant, marks it clearly as a national ceremony which was not intended to survive the system to which it belonged.

**The Christian Sabbath.**— When Jesus sent forth His disciples to “preach the Gospel to every creature” He assured them that He had all power in heaven and in earth (Matt. 28 :18) ; that “the Son of man is Lord even of the sabbath day” (Matt. 12:8). In Eph. 2:15















## OBSERVATIONS

1. The seventh day Sabbath was never given to any other people but the Jews.

2. For aught we know our *first* day may be the real original *seventh* by God's count, even as Adam and Eve's *first* whole day in Eden was God's *seventh*.

3. If God holds some definite 24 hours to be the holy time, then if He should reveal to us that it begins here at sunset, to







for the world-wide Church of Jesus Christ.

7. In the Lord's day we have all the privileges of the Old Sabbath with none of its burdens and bondage.

## **WHY WE OBSERVE THE FIRST DAY OF THE WEEK**

Having noticed the day in its historical setting, we are now ready to answer the question we are so often asked, Why observe Sunday instead of Saturday? or, Why keep













































centuries before there was a pope or a Roman Catholic Church. *[Let those who wish to pursue the subject farther in greater detail consult the book, “Seventh Day Adventism Renounced,” by D. M. Canright. The work is reliable and unanswerable on the Sabbath question.]*

## COUNSEL FOR OUR TIMES

We have now considered this subject from a scriptural and historical standpoint. There yet



longer to keep the Jewish Sabbath day which was done away in Christ, yet the moral obligation to keep the rest day holy unto the Lord is as sacred as it ever was. We think of the Lord's day as

**1. A Day of Rest.**—“And God did rest”—so should man. The secular cares of life should be laid aside and the day of rest devoted to other purposes. All kinds of business, all manual labor of any kind, excepting that which is

necessary (Be sure that you get the right use of the word “*necessary*”) should be dispensed with on the Lord’s day.

**2. A Day of Worship.**—It should be observed that this is a day of rest from secular toil, not a day of rest from the service of God. In this the example of the apostolic Church is a safe rule to follow. Both morning and evening were utilized in divine services and worship. Truly, they were about their Father’s



service at Church. With the heart filled with the spirit of devotion to God, our part in the public services is sure to be of the worshipful kind, and the remainder of the day is sure to be kept in a way that harmonizes with it.

**3. A Day of Opportunities.**— With business cares and secular toil laid aside, there is great opportunity to fill the mind with heavenly things and lead the minds of others in the same





to do good on the Lord's day? If so, you will find plenty to keep you busy, without having to listen to any suggestions from the tempter to furnish you something to do which is not worthy the child of God.

**4. A Day to be Kept Holy.**—What is meant by this statement? We keep the day holy, whenever we spend it in a way in which we can truthfully say that we are keeping the commandment, “Whether





**5. A Day of Preparation.**— Every week brings with it its share of trials and perplexities. There is nothing that helps us to stand the test so much as the spiritual and moral refreshing that we get through a hearty observance of the Lord's day. Not only does the physical rest which we get through laying aside our business cares and toils help us to bear our physical and mental burdens during the



Sunday, so our work and experience on Sunday should be such as to prepare us to stand for righteousness during the remainder of the week.

## SOME QUESTIONS ANSWERED

1. *How would you answer the man who insists that he is running his business on Sunday for the good of fellowmen?*

Money blinds the eye to the true motives. A dollar held close to the eye will

















eternity.

## **PART 2 Satan and his Works**

### **CHAPTERS**

1. SATAN by Geo. R. Brunk
2. TEMPTATION by A. D. Wenger
3. SIN by J. S. Hartzler

## **SATAN AND HIS WORK**

It is the business of







and should not be ignored. It is shortsighted policy to shut our eyes to facts which are painful to behold. Let us therefore look all things squarely in the face, and wherever we see danger, sound the alarm. All that is evil in the world may be written in these three words—**SATAN, TEMPTATION, SIN.**

## CHAPTER 7: SATAN

*He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. —Jno. 8:44.*

### INTRODUCTORY THOUGHTS

The word “Satan,” in the original, means *an adversary, an accuser, the hater.*

The word “diabolos,” which is translated “devil,” means *accuser,*























known.”

## HIS PERSONALITY

The personality of the devil is set forth in Scripture in as clear a light as is that of God Himself.

As “the prince of this world” (Jno. 14:30) he exercises dominion. He disputed with an angel (Jude 8, 9) reasoned with Christ (Matt. 4:1-11), pretended to give Eve greater light (Gen. 3:1-5), talked with God



scriptures do not prove his personality there is no meaning in words.

## THE AUTHOR OF EVIL

Because of such scriptures as—“Shall there be evil in a city, and the Lord hath not done it” (Amos 3:6) ? “I make peace, and create evil” (Isa. 45:7), etc., it has been held that God is the author of moral evil. The word evil, as used in Scripture, sometimes means wickedness and



























## HIS POWER AND INFLUENCE

When we look at the accomplishments of world famous leaders (as, for instance, Napoleon, who rose from obscurity and influenced multitudes to follow him into the very jaws of death, and with the wave of his sword he assembled armies, overthrew thrones, and held the destiny of millions at his command) we marvel; but a greater than Napoleon is here.











imagine that he can  
appear only as a hideous  
monster, whose work has  
changed a paradise of God  
into a vast field of  
depravity and  
wretchedness and has  
debauched unnumbered  
millions of blinded victims  
whose moans and groans  
and wails and fearful  
curses will re-echo forever  
throughout the vaults and  
caverns of hell!

## **HIS UNFATHOMABLE ENMITY**

There is a degree of light











catches away from the memory the words of truth, “lest they should believe and be saved.” He seems to be the fountain of every vice heated white hot by unquenchable hate, stirred up to the most intense and ceaseless activity to undermine the throne of God and to damn the whole world to eternal wretchedness and oblivion.

## HIS DEVICES

Having considered the





work of the enemy, keep out of the clutches of his power and cling to the power of Him who is able to deliver us from the power of every foe. Following are among the leading devices by which Satan blinds, entraps, corrupts, paralyzes, and destroys the world:

**1. Fall of Man.**— He sought to destroy the whole human family by corrupting the head—Adam and Eve. As a result man has not only

temptation from without but also corruption from within to overcome, and Satan's fight is comparatively easier.

**2. Temptation of Christ.**— Having caused the fall of man, Satan attempted to draw the Savior into the same unholy alliance, thus forever preventing man's redemption. In this he failed; and in Christ's victory over Satan we have an example which all men may follow. Jas. 4:7.

**3. Blindness.**— He blinds the eyes of his victims. II Cor. 4:3, 4. The light of the glorious Gospel being hid from their eyes and knowing only the alluring and deceitful things of time and sense, they walk on in blindness and end in destruction.

**4. Unbelief.**— He is very successful in sowing the seeds of unbelief. He catches a few in the trap, “There is no God.” As an angel of light he does with













stated that *superhuman* works and wonders do not prove a religion to be from God, for the devil can perform lying wonders in all deceivableness and unrighteousness. II Thes. 2:9, 10.

**6. Hypnotic Power.—**He exercises a hypnotic power over sinful man. Man in his normal state cannot be compelled by Satan to sin, but by cunning craftiness he deceives and leads the mind of man to choose





victims.

## **7. False Christs.—**

Another device of Satan is the false christs that rise up from time to time to draw people after them. False christs and prophets have more followers in the world today than all the real followers of Christ combined.

## **8. Religious Wars.—**

Another harmful device of Satan is to cause Christian leaders to quibble over differences

while he drives the sheep away. Through this means churches have been torn asunder into factions, one or both sides drawn into error, malice, bitterness, and destruction, and by their examples they drove away and disgusted outsiders who remained impenitent and become more and more hardened in sin.

**9. Perverting the Truth.**— By exaggerating truth and magnifying God's eternal justice in the



obedience to the Gospel,  
intellectuality for  
spirituality, reformation  
for regeneration, self  
abasement for humility,  
pride for Christian  
exaltation, polish for  
godliness.

**10. Heresies.**— Perhaps  
the most far-reaching  
device among all classes of  
religious people is to  
ascribe to the Holy Spirit  
the thoughts and deeds of  
men that proceed either  
from Satan or from the  
human mind itself.

## HIS LIMITATIONS AND DESTINY

While the power of Satan is great he is neither all wise, all powerful, nor everywhere present. These qualities belong to God only. As we contemplate this arch enemy of all that is good and meditate upon his terrible power and frightful havoc wrought among human souls, we turn to God with thankful hearts that there is a limit















## CHAPTER 8: TEMPTATION

*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his **own** lust, and enticed.—Jas. 1:13, 14.*

*God                      did                      tempt Abraham.—Gen. 22:1.*

These two scriptures do not conflict. The subject considered by James is temptation “with evil,” which work belongs to Satan alone. God’s dealing with all for whom the







Cor. 10:9). By needlessly exposing ourselves to danger, physically and spiritually, we may also tempt Him. Matt. 4:6, 7; Mal. 3:15.

## ORIGIN OF TEMPTATION

Temptation to do wrong originates from the devil, who is known as the “tempter” and by many other names. It is the act of Satan creating a feeling for something evil. The thought or intent of the betrayal was first put into







us.

**Power of the Tempter.**— The tempter knows our various tastes and dispositions far better than we do, and is familiar with all the powers and weaknesses of our being. He follows the deepest scientific researches and is ready to use at once the latest discoveries to further his evil designs. He “hath blinded the eyes of them that believe not” (II Cor. 4:4). Being “the god of this world,” he has













power of the tempter, but deliverance is sure to come in answer to sincere and earnest prayer,

## **JESUS THE DELIVERER**

“Suffer us not to be led into temptation,” is not Scripture. God, not Satan, is our Leader. Sometimes He leads where many darts come from the evil one, but we can always endure them if we cling to the hand of the Lord. I Cor. 10:13; Jno. 10:28. What Satan means for our

harm is overruled for our good. The dark clouds fly away and the light of increased joy, faith, and patience fills our souls. It is after these tests that we receive the crown of life. Jas. 1:2, 3, 12.

**Christ's Example and Work.**— Was Jesus actually tempted? Did He feel drawn toward the objects held out to Him by Satan? He became flesh, and dwelt among men. He was the son of David, and “a man of sorrows, and









22:28). He traveled the way before us, and vanquished the foe at every turn. He knows that Satan will assail us at every opportunity, so His promise is to be with us “even unto the end of the world.” “For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Heb. 2:18).

**Burden for the Welfare of Others.**— We have been the means in God’s hands of leading





snatches lambs from the flock. On the King's highway of holiness it is always safe, but a devouring lion waits at the side to destroy those who stray from the path of duty.

**Strength in Trial.**—The more able we are to bear temptations the stronger they are allowed to come upon us. “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your



Lord—a temptation as great, perhaps, as it is possible for us to suffer. All the powers of earth and hell combined cannot draw us away if we hold on to Christ.

## THE TEMPTER'S AVENUES TO THE SOUL

**The Appetite.**— The mind hears the bodily cry of hunger, its call for food to repair its wasted tissues. The nerves are the wires that carry the news of the suffering body

























**The Affections.**— “Be fruitful, and multiply, and replenish the earth,” was commanded the human family. God has wisely given powers of propagation to mankind and the ordinance of holy matrimony for its purity and welfare. Yielding to temptation and overstepping the bounds of society and Scripture leads to the awful sin of licentiousness.

“Whosoever looketh on a woman to lust after her hath committed adultery





things above.”

**Other Avenues.**—Space will not permit a discussion of the many ways the enemy comes to the mind directly, of the many snares the tempter lays with money, honor, and pleasure, and of temptations through the ear and the tongue.

Keep as far from wrong as possible. Turn from the evil as soon as temptation with it begins. Keep out of the way of temptation wherever possible. To



wherewith ye shall be able  
to quench all the fiery  
darts of the wicked.”

*“Yield not to temptation,  
For yielding is sin;  
Each vict’ry will help you  
Some other to win.  
Fight manfully onward,  
Dark passions subdue,  
Look ever to Jesus,  
He’ll carry you through.”*

## OVERCOMING TEMPTATION

**The Struggle.**— It is no  
sin to be tempted, but it is



father)—“and sin, when it is finished, bringeth forth death!” “Do not err, my beloved brethren.” The forces of hell are strong, but the power of heaven is still stronger.

**How to Meet the Tempter.**— There are three ways to handle temptation: (1) Prayer brings the mighty help of God. Satan must give way before Him. “If God be for us, who can be against us?” (2) The Word of God “is quick and powerful”







lest ye enter into temptation.” The man who prays, “Lead us not into temptation,” and at the same time, through curiosity or other needless excuse, goes into the way of temptation, needs to learn a lesson in consistency.

**Temptations Differ.**—People are tempted differently. The strongest temptation for one is often not the strongest for another. It depends upon knowledge, environment,





the Holy Ghost is grieved. “I knew my duty and did it not,” touches the deepest depth of human woe. Disregarding the urgings of conscience weakens it, while acting conscientiously strengthens it for future service. Educate and cultivate, by the Word of God and obedience, a good, clear conscience. It is a mighty bulwark for the soul.

**All Subject to  
Temptation—** “There



thee a crown of life” (Rev. 2:10). Paul, who had as much of God’s grace as any man now living, said, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (I Cor. 9:27).

**Why the Struggle?**— If the “old man is crucified” and we are “dead with Christ” why is there still such a struggle in temptation? There is but











**Mortification.**— This is a lifelong work after our crucifixion. It is the act of cutting off or killing the feelings of mind and body for things sinful. Thus we cut off the hand or the foot or pluck out the eye that offends. “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13). “Mortify therefore your members which are upon the earth: fornication, uncleanness,



# THE GREATEST TEMPTATION

Of all the temptations that come in life, there is none other that works such fearful havoc as the temptation to delay salvation.

“Procrastination is the thief of time,” and the thief of souls. When God calls to the unsaved; “Behold, now is the accepted time; behold, now is the day of salvation,” the devil says, “Not now: time enough





fully occupied in working for the glory of God and our wills fixed, let come what will, we will hold on to God, the forces of earth and hell combined can never move us from the hope of our calling.

## CHAPTER 9: SIN

*Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.— Rom. 5:12.*

**Definitions.—** The word “sin” is a very short









“Abhor that which is evil.”

## ITS EFFECTS UPON MAN

**Man's first Contact with Sin.**— Man in his primitive condition was pure and (experimentally) did not “know evil;” but he was subject to the three avenues given in I Jno. 2:16, and his fall was the result of the entrance of Satan and the yielding to temptation, doubting God's Word, wanting to be like God, lusting for what God had prohibited, and



and spiritual), depraved minds, hearts, and consciences with a bondage of sin upon their posterity.

**Demoralizing Influences.**— The things which led the people gradually downward were pride, “fullness of bread,” idleness (Ezek. 16:49), wrong associations (Gen. 13:12, 13), wrong marriages (I Kings 1:1-11), wrong governments (I Kings 13:33,34), kings which







upon them (Prov. 6:16-19).

**Man a Responsible Being.**—The argument is often given that man has had no choice in regard to his coming into this world and therefore should not be held responsible, and since God knows all things He must necessarily have something to do with man's disposition and yielding to sin. It should be remembered, first, that while God had something to do in regard to man's coming into the world He

has not placed him here without making a way possible to escape from the evils resulting from sin, and that while it is true that God knows what will befall man, He knows it without interfering with the decisions or will of man as we know things that are past without having had any part in bringing about the events.

**The Fact of Sin.**—With all of the foregoing as a foundation, much of which needs no further







not a matter of doctrine but a fact that may be observed in the actions of humanity everywhere. Cruelty, selfishness, sexual excesses, intoxication, and a score of other things equally bad might be presented as evidences of that fact.

**How Man Becomes Depraved.**— There has been much discussion as to how the depravity of man was brought about. Some argue that the fall of Adam had no effect on his

























# MAN'S RELATION TO SIN

From what has preceded it is clear that man is responsible for his sins, and that he should study the nature of sin, its deceptions, the inner moral quality that would tend to yield to it, and the effect upon the sinner. What then is

## The nature of sin?

Probably a partial conception of its nature may be conveyed by the







source and will tend to that kind of a life in the individual, hence this moral evil which tends in exactly the opposite direction must naturally work in opposition to God's holy will and Word.

**The Effect of Sin.**—Though man was created a pure and holy being with no sin in him and experimentally did not even know what “evil” was, with nothing within him which could tempt him to sin, he was



















ages of ten to twenty. If this is true, sin becomes so much the more appalling, and its effect a thing to be shunned even more than the most venomous serpent or the most ferocious beast.

## THE PERPETUATION OF SIN

It is a law in both the natural and spiritual world that “like begets like” and the depravity of man is no exception to the rule. True, there are







# THE GUILT OF SIN

Depravity is inherited but guilt is not. There must be sin committed or actual duty neglected before the person is guilty. Then, too, we must distinguish between guilt and punishment, or even the liability to it. Guilt is not the verdict of courts, for there are many instances where they have condemned the innocent and cleared the guilty. Guilt as used in connection with sin is the



individual conscience, but it is the relation in which God holds the transgressor. A person's guilt can never be separated from his sin.

## PUNISHMENT FOR SIN

**In Time.**— Guilt is in itself a punishment for sin. The terror of this cannot be fully described. Haunted with guilt, the convict tries many expedients and as often fails to relieve his troubled conscience. Because he



















# PART 3 The Plan of Salvation

CHAPTERS by J. E.  
HARTZLER

1. REDEMPTION
2. ATONEMENT
3. FAITH
4. REPENTANCE
5. JUSTIFICATION
6. CONVERSION
7. REGENERATION
8. SANCTIFICATION
9. ADOPTION

# THE PLAN OF SALVATION

“All have sinned, and come short of the glory of God.” “The soul that sinneth it shall die.” “Death passed upon all men, for that all have sinned.”

Such is the sad commentary upon the human family. “God created man upright.” As the crowning work of creation he was placed, pure and undefiled, happy and rich beyond measure,









restored into favor, friendship and fellowship with God and become “joint heirs with Christ” for immortal glory is set forth in the chapters which follow.

## **CHAPTER 10: REDEMPTION**

*We have redemption through His blood, the forgiveness of sins, according to the riches of His grace.—Eph. 1:7.*

In this chapter we shall consider the questions of the fall of man; from what

man has been redeemed; results of redemption, how accomplished, and the extent of redemption. But first of all it is needful that we understand fully what is meant by and included in the word “redemption.” In other words, we must decide on a

## DEFINITION

The Hebrew word for “redeem” is “gaal,” and means “to free; to be freed.” Ex. 6:6; Lev. 25:49,







## THE FALL OF MAN

It is self-evident that since redemption has been accomplished, since man has been freed, he must have fallen into hostile hands, must have gotten away from God's intended position for him. This getting away from God, whether by falling or failing to rise; this being captured by a foreign power, we summarize in the expression, "The fall." The Biblical account of the

















and helpless condition upon the human race. This leads to the consideration of the question,

## **FROM WHAT WAS MAN REDEEMED?**

**1. From the devil.** “And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake” (Luke 11:14). From this and numerous other scriptures it is evident that men















**4. From the curse of the law.** “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). Redemption from legalism is what the Jew needed. The text quoted was spoken to Jews, not Gentiles. The Gentile has sufficient curse upon him aside from creeping in under the law. Our judgment is recorded in Romans chapters one and two. We are judged not by Mosaic law, but by the law



















but it is the only view that helps men out of sin to live the highest and best life.

## RESULTS OF REDEMPTION

**1. Men become the property of God.** “But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” (Isa. 43:1). The word “redemption,” as noted





**2. Men become a peculiar and purchased people.** “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people” (Tit. 2:14). The object of redemption was to purify a people, to create a separate people, “zealous of good works.” Peter states a clear case when he calls redeemed men a “chosen generation, a royal priesthood, an holy nation, a peculiar people” (I Pet. 2:9). The word

“peculiar” has been somewhat abused by some. It does not necessarily mean “queer” or “conspicuous” in some outward appearance. The Greek expression in Peter is “peripoiesis,” and means, “for acquisition.” It means to purchase. In Ex. 19:5, Deut. 26:18, and Psa. 135:4 it “signifies God’s own special possession.”

**3. Forgiveness of sins.**  
“In whom we have redemption through his blood, the forgiveness of







thoughts, words, and deeds of the redeemed are pure and clean.

**5. Adoption into the family of God.** “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might, receive the adoption of sons” (Gal. 4:4, 5). An ultimate object of redemption is to make men sons of God. We are not slaves, but sons. We become members of the family of God. What

belongs to God we may inherit. We become joint heirs with Christ and share and shall enjoy the inheritance with Him.

## How ACCOMPLISHED

This question has been practically answered already; but to further summarize the scriptural teaching on the point we may observe that redemption is accomplished,

1. By God. (Read Luke







doomed in the fact that Christ lived under the law, so also was the flesh doomed in the fact that Christ was sent in the likeness of sinful flesh.

**3. By the blood of Christ.** (Read Acts 20:28; Heb. 9:12; I Pet. 1:19.) But this has been said a number of times. It was through the sacrifice of Christ, through His life and death that we have redemption. Getting under the blood means getting under the life of

Christ and accepting Him  
as our *substitute* and  
*representative*.

## EXTENT OF THE REDEMPTION

In by-gone years it was a question with some as to who was included in the redemptive work of Christ. Some have believed that a select number, the “elect,” the “foreordained,” would enjoy the benefits of redemption while the non-elect would be

damned. This is the old Calvinistic view; but many that formerly held that theory have learned better and believe now that God loves everybody and desires that all men be saved. Ezek. 33:11, Isa. 45:22. But we may note further, that:

**1. Redemption extends to all under the law.** (See again Gal. 4:5.) The law was but a means to an end. It could not save men for the reason that men failed to keep the law. The

law was but a tutor to bring men to the Christ. The Jew under the law needed redemption as well as the Gentile without the law. The Jews are redeemed and if they are ever saved as a people (and they will be—Rom. 11), they will come in on the same terms as the Gentile. There is now no difference.

**2. Redemption extends to all under the curse of the law.**

“Christ hath redeemed us

from the curse of the law, being made a curse for us” (Gal. 3:13). As far as the curse of the law extended that far redemption extends. Primarily this refers to the Jew; but it also includes the Gentile.

**3. Redemption extends to all the world.** “For thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9). There is not a nation, a kindred, not a tongue or

people but that redemption has reached them. All men have been redeemed; all have been paid for; release from bondage and sin is within the reach of all. A prisoner who is delivered by a ransom is not necessarily pardoned; in fact “ransom” does not mean pardon. All men are ransomed, but not all are pardoned. Men must accept their ransom if they would be pardoned and saved.

## THREE ERRONEOUS



# VIEWS

1. That the “ransom” was paid to the devil. If man in sin was made subject to a foreign power, and if “ransom” means a purchasing price, then it seems that this price was paid to him who held the rule over man in sin. In other words, one might be apt to think that the devil got the price. But did Satan get the life and blood of Christ? Absolutely no. Man was redeemed from a

*condition*, rather than from a *person*. Sin is a result of violation of God's law and it is to God and His law that satisfaction must be made. To illustrate: the slaves of the South were set free, but the slave-holders did not receive any ransom money.

**2. That the ransom means universal salvation.** It is claimed by some that since the ransom has been paid for *all* therefore every man

will in the end be saved. This point has been noted elsewhere and it is sufficient here to say that the doctrine of universalism has no scriptural sanction.

**3. That the ransom means a "second probation."** To teach that "the ransom of Christ guarantees to every man *another* opportunity or trial for life everlasting" during the millennium is in direct contradiction to Rev. 9:21: "Neither





# CHAPTER 11: THE ATONEMENT

*Saved from wrath ....  
through our Lord Jesus  
Christ, by whom we have  
now received the  
atonement.—Rom. 5:9, 11.*

It is by no means possible in this brief compass to give a full and complete treatment of this important subject. Perhaps we can do no better at the outset than to formulate a clear and scriptural

## DEFINITION





















*most prominent place.*

By atonement we mean then that transaction of Christ's by which the estrangement between man and God, due to sin, has been overcome. The central event in this transaction was the death of Jesus Christ, the Son of God, on calvary.

## **OBJECTIONS ANSWERED**

There are some forms of modern thought which deny the above Christian view of the atonement.











to become a mother must suffer. "He shall see the travail of His soul, and shall be satisfied," is only the vicarious suffering as known in the physical world carried over into the divine. Vicarious suffering is not immoral or unreasonable; it is only natural and the thing we may naturally expect.

But to turn to the Christian view of the atonement we shall need to observe

## THE CONDITION OF MAN

# AWAY FROM GOD

**1. All are sinners.** “For all have sinned, and come short of the glory of God” (Rom. 3:23), “For there is not a just man upon earth, that doeth good, and sinneth not.” (Eccl. 7:20). “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned,

we make him a liar, and his word is not in us" (I Jno. 1:8-10). From these and other scriptures it is clear that sin is universal; that every man in sin is estranged from God, and needs to be reconciled and placed on friendly terms with Him. The soul needs to be satisfied in its quest for the Infinite. In other words, there is need of atonement for sin; a covering must be provided.

**2. All are under the**

**curse.** “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10). No man has ever kept *all* the things written in the law and as a result the curse of the law is upon all men.

**3. All are under judgment.** “Now we know that what things soever the law saith, it speaketh



to them that are under the law: that every mouth may be stopped, and all the world may be brought under the judgment of God” (Rom. 3:19, R. V.). There is no escape for any man. All are subject to the judgment of God.

**4. All are under the power of the devil.** “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he

might destroy the works of the devil .... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I Jno. 3:8, 10). The father of the sinner is the devil, and he holds power over all his children.

**5. All are in darkness.**  
"Having the understanding darkened, being alienated from the life of God through the

ignorance that is in them, because of the blindness of their heart” (Eph. 4:18). There is no darkness so great as that spiritual darkness which is upon every man away from God.

**6. All are desperately wicked.** “The heart is deceitful above all things, and desperately wicked: who can know it” (Jer. 17:9)? None but God is able to determine how wicked sin really is and how great the offence of

sin is against himself.

**7. All are corrupted by sin and slaves to it.**

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”

(Gen. 6:5). “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth” (Gen. 6:12).

“And you hath he quickened, who were dead

in trespasses and sins” (Eph. 2:1. See also Rom. 7.). The fruits of sin and unrighteousness have always been corruption. Sin has more slaves than any other master. Let the sinner attempt to use the liberty he supposes he has, and he will awake to the terrible binding and enslaving power over him.

**8. All are helpless.** “Without me ye can do nothing” (Jno. 15:5). Being a sinner, under the curse, under judgment of God,

under the power of the devil, in darkness, corrupted, and slaves to sin will naturally place man in a most helpless condition. This actual condition of man away from God has demanded the atonement plan.

## **THE NEED AND PURPOSE OF THE ATONEMENT**

**1. The Need.**—“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto



2:15), and in each case means “to go astray” in the sense of one wandering about with no fixed destination. It carries the idea of one wandering who has been deceived. (Cf. Isa. 53:6.)

**2. The Purpose.—**Using again the reference, I Pet. 2:24, also 3:18: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by





the purpose, for Peter, of the atonement.

## How ACCOMPLISHED

As stated above, the *how* of the atonement is not fully explained in Scripture. The great thing in which we are concerned is the fact that atonement has been accomplished and that we may know and experience the results. Whether we can fully explain the *how* of the question matters very little. But there are

several views which we do well to observe.

### 1. The Socinian View.—

This view of the atonement claims that the saving work of Christ consists in the *effect* produced upon our personal character and conduct. But this view clearly denies the one great fact that His death is the ground of pardon. If Christ's work in reconciliation consists only in producing a certain *effect* on human

conduct, then His death cannot be the ground of pardon: and this the Scripture clearly teaches.

**2. The Humanitarian View.**— This view claims that Christ was a mere man; that He taught and practiced pure morality and that He met death in the attempt to overthrow a false system. Again, others claim that Jesus was a creature, yet He stood above every other creature; that He existed before He was incarnated;





**3. The Sacrificial View.**— In the light of the Old Testament, the ceremonial sacrifices, which so inevitably point toward the death of Christ, we must accept the sacrificial terms, “Which the inspired writers have applied to the death of Christ, as used properly and must be understood literally. For what was the expiatory sacrifice under the law but the offering of the life of an innocent creature in the place of the guilty, and that in order to





nothing in the sacrifice of the Christ, the death of a just person for an unjust, which is contrary to reason and every-day experience. It is the only view in the light of Scripture and reason which we can accept that the atonement has been accomplished through the death of Christ. The proofs of this view may be summarized in the following arguments:

**A. THAT MAN'S  
SALVATION IS SO**

# FREQUENTLY AND CONSTANTLY REFERRED TO HIS DEATH

“He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5). “And He took bread, and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup









instead of the guilty, is not only to ignore the entire divine plan, but is also to deny the very laws of nature and of the social world. Vicarious suffering is found and necessarily exists in every department of life.

## **B. THE SCRIPTURAL TEACHING THAT CHRIST REDEEMED US**

This argument divides itself into four different branches:

# 1. The Biblical teaching that we are redeemed by His Blood.

“Forasmuch as we know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot” (I Pet. 1:18, 19). “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood” (Rev. 5:9). If the blood of Christ has





certainly accept the sacrificial view of the atonement that we have been redeemed through the life and blood of Christ.

**2. The Biblical teaching that we have been bought with a price.**

“For ye are bought with a price” (I Cor. 6:20). The salvation of man has cost something. Our

atonement has cost the greatest thing in heaven, even Christ. The word “redeem” itself means, “To

free; to be freed; to acquire at the forum; to loose by a price.” Man whom we have seen in sin, in darkness and slavery, needs deliverance. This deliverance has been obtained through redemption; man has been bought with a price, and this price is the life and death of the Christ.

**3. The Biblical teaching on the “Ransom.”** “Even the Son of man came not to be ministered unto, but to minister, and to give his





#### 4. The Biblical teaching that man is saved by His life.

“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Rom. 5:10). There is danger of two extremes on the question of the atonement. Some will take the death of the Christ alone and exclusive of His life as the means of man’s salvation. Others will take His life exclusive of His

death. Both are wrong. His life and death go together in the redemption of man. *Reconciliation* comes through the *death* of His Son; but we are *saved* through His *life*; and this is as great an element in man's salvation as is the death of Christ. We need both His death and His life.

## C. THE SCRIPTURAL TEACHING ON CHRIST AS PRIEST







blood in the tabernacle above. If the offering of bulls and goats were effective in the cleansing of men under the law, how much more the blood of Christ under grace!

## **D. THE FACT THAT CHRIST IS CALLED A SACRIFICE**

This argument finds its development under four different heads:

**1. He was offered to bear the sins of many.**



more clear than that Christ has offered Himself to bear the sin of the world. He is represented as a sacrifice, and we cannot go wrong when we accept the sacrificial view of His death and atonement. All this work of Christ's cannot be thrown away as unnecessary; but this is what the humanitarian does.

**2. He is the propitiation for our sins.** “And He is the propitiation for our







Christ has been made a propitiation. Christ bearing the sin of the world fully satisfies God and also fully exhibits His love for men. He has become the real, and the only real, sacrifice for sin.

**3. He was made sin for us.** “For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II Cor. 5:21). “Christ hath redeemed us from the curse of the law,





sin of the world was laid upon him; He was made sin for us and in this He became our sacrifice.

#### **4. He bore our sins in His body on the tree.**

“Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness” (I Pet. 2:24). As the high. priest under the law offered the sin-offering upon the altar, so the Christ was offered upon the cross. Upon His head was placed

the iniquity of us all.

## NATURE AND EXTENT OF THE ATONEMENT

Christian thought on the nature of the atonement has passed through a number of different stages since the Gospels have been written. That is, during the different periods of the history of the Church men have arisen who advocated different theories concerning the nature of the atonement. There is



















atonement must be made.

But there are several things concerning the atonement which we may observe with quite a degree of certainty. To these I shall now proceed.

**1. The Nature of Christ's Death.**—“All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all .... Yet it pleased the Lord to bruise Him; he hath put him to grief: when thou













blood of Jesus Christ cleanses us from all sin. Under the levitical law men were accepted as cleansed through the blood of some animal. But the real cleansing comes only through the blood of Christ.

**2. The Extent of the Atonement.**— On this question again we meet with two extremes. There are those who hold that the atonement is available to only a certain portion of the human family; and





















fail to obtain salvation it is their own fault and not God's. (Ezek. 18:4)

**1. Conditions on which Atonement may be Received—** While it is evident that atonement has been provided and is accessible to all, yet there are certain conditions which must first be met.

*a. Repentance and turning from sin to God.*— There seems to be no end of commandments and urgings for men to repent and turn from sin. It is the







turning from sin unto God. In other words, the atonement becomes effective by moral means through its appropriation of faith and love and its transforming effects on the lives of men.

## **CHAPTER 12: FAITH**

*Have faith in God.—Mark 11:22.*

In the present chapter we shall define what we mean by faith. Then we shall proceed to consider the objects of faith; the two kinds of faith—dead



and living; the results of a faithless life; the works of faith and how faith may be obtained.

## DEFINITION

The word “faith” in the Hebrew comes from the word “emun,” and means “faithfulness,” “steadiness.” (See Deut. 32:20.) The word “emunah” is also used, and means “stability” (Hab. 2:4). The words “hope” and “faith” are not exactly synonymous. The







Christianity. The Christian faith is thoroughly scientific and implies the greatest of evidence for all we are required to believe. It is in a strict sense “the substance of things hoped for, the evidence of things not seen.”

## THE OBJECTS OF CHRISTIAN FAITH

It is needful that we decide the question, just what should be the objects of our faith? In other

















## Two KINDS OF FAITH

Men are deceived at times, not being conscious of the fact that they may have a form of faith but that it is not a faith that saves; they have a faith which does nothing; in other words it is a

**1. Dead Faith.**— (Read Jas. 2:14-20.) James makes it very clear that works follow a saving faith, a living faith. To say that “I believe” and





































before faith can exist; but knowledge itself, without trust, is not faith.

## **RESULTS OF A FAITHLESS LIFE**

Every evil brings its own penalty. Every condition brings certain results. There are certain serious conditions resulting from a faithless life. Some of these evil results are:

**1. No pleasing God.**  
“But without faith it is impossible to please him”



remission of sins” (Acts 10:43). “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past” (Rom. 3:25). The apostle declares that sins are remitted only through faith in Him. Where there is faith in Him there is also remission of sins; where there is no faith there is no remission.

**3. No justification.**  
“Therefore we conclude



that a man is justified by faith without the deeds of the law” (Rom. 3:28). “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). Justification comes alone through faith. Being justified by faith means that men are at peace with God.

**4. No sanctification.** “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,





everlasting life” (Jno. 6:47). Sight may do for the present life; but it takes faith to reach the eternal world. No faith, no eternal life.

**7. No eternal rest.** “For we which have believed do enter into rest” (Heb. 4:3). The faithless life knows no rest, neither in this nor in the future life. The believer is he who enjoys rest. No faith, no rest. There is nothing for which man can hope without faith.

# THE WORK OF FAITH

**1. It saves from sin.**

(Read Jno. 3:16; 1:12; Acts 8:37; 16:31; Mark 16:16).

In practically every case where reference is made to salvation from sin it is referred directly to faith. It is not by works, not by the good deeds of men that we are saved from sin; it is not through reformation, but through faith in the words and work of Christ.

**2. It heals the sick.** “The

prayer of faith shall save the sick” (Jas. 5:14, 15). There is no physical healing but through divine power. All that men can do is to prepare conditions most favorable for healing (and this is their duty), God always does the healing. While medicine has its place (Prov. 17:22), many cases would be happier with less drugs and more faith.

**3. It gives power over the world.** “And this is the victory that



darts of the wicked” (Eph. 6:16). “But let us, who are of the day, be sober, putting on the breastplate of faith and love” (I Thes. 5:8). The arrows of the wicked one are wounding the souls of men continually. But faith is the Christian’s shield which will protect before the most determined efforts of the wicked.

**5. It guides the Christian.** “For we walk by faith, not by sight” (II Cor. 5:7). While only a



parenthetical expression of Paul's, it is a fundamental truth that faith is the sure guide through the wilderness of the present life. Our natural sight so frequently deceives us; but the Christian knows that the safer method is to walk in faith and trust in Christ.

**6. It destroys exaltation.** "Where is boasting then? It is excluded. By what law? of works? Nay, but by the

law of faith” (Rom. 3:27). No man has room for boasting. Man has failed in all his methods of obtaining righteousness in himself. The man of faith is a humble man; he boasts in nothing save the cross of Christ.

**7. It results in peace and joy.** (Read again Rom. 5:1 and I Pet. 1:8.) Peace with God is a birthright of every man. Though we may have given it for a mess of pottage, yet through faith

in Christ it may be restored. The man of faith is a happy man, a man of joy.

## How IS FAITH OBTAINED?

**1. Faith comes by hearing.** (Rom. 10:17; Acts 4:4.) As noted above, faith in a person or thing is impossible when the person or thing is unknown to the individual. Faith comes through hearing. When the three thousand

believed on the day of Pentecost it was upon hearing the Gospel.

**2. Faith is a free gift.** (Eph. 2:8; Rom. 12:3) After all, everything good which man may possess is but a gift from God. God measures out faith to every man to the extent that man is willing and able to receive.

**3. Faith comes through prayer.** “And the apostles said unto the Lord, Increase our faith” (Luke



son to Jesus for healing believed, but he prayed that his unbelief might be exchanged for belief.

**4. Faith is a gift of the Spirit.** “To another, faith by the same Spirit” (I Cor. 12:9). “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith” (Gal. 5:22). The coming of the Holy Spirit into a man’s life means faith in that life. It is a work of the Spirit to produce faith. To whatever degree a man

may have the Holy Spirit, to that extent he may have faith.

## **5. Faith comes by looking to the Christ.**

“Looking unto Jesus the author and finisher of our faith” (Heb. 12:2). Jesus is presented as the originator of our faith; He is also represented as the finisher, or end of our faith. He is the first and last object of our faith, and it is in looking to Him that we may have faith.

**6. Faith comes by trusting the promises of God. (Rom. 4:14-20.)** It was only through trusting in His promise that Abraham could be accepted as a man of faith and accounted as a righteous man. Faith comes to every man who will trust His promise.

**“HAVE FAITH IN GOD”**



## CHAPTER 13: REPENTANCE

*God .... now commandeth all men everywhere to repent. —Acts 17:30.*

It is a common thing in modern times for people to come into the Church with very little knowledge of genuine repentance. When it has been explicitly stated by our Lord, that, "Except ye repent, ye shall all likewise perish," it is certainly needful that we determine carefully what He meant by repentance.

For this reason we shall consider first the meaning of the term repentance; then what true repentance is; the avenues of repentance; the fruits of repentance, and the fruits of neglect.

## DEFINITION

1. The word “repentance” in the Hebrew is “nacham,” and means literally: (1) to be penitent, comforted, or eased (See Gen. 6:6, 7; Ex. 13:17; Judg. 21:6, 15, etc.),





not conviction of sin; *conviction is only waking up; repentance is getting up.* Neither is repentance sorrow for sin only; nor is it reformation; but it is a radical *change of mind*, joined with the forsaking of all known sin, for Christ's sake. The trouble with Esau (Heb. 12:17) was that he found no place for repentance; he found no way to change his mind.

**REPENTANCE, GENUINE  
AND EVANGELICAL**

**1. Elements of Repentance.**— There are two leading elements which constitute genuine repentance. As noted above, some people become exceedingly sorrowful because of sin, but this is not repentance. Others make great promises to put away sin, but this alone is not repentance. It requires the union of both to constitute repentance.

a. *A sincere sorrow for sin.*  
“For godly sorrow worketh







must turn their faces from their sinful abominations.

**2. Pre-requisites for Repentance.**— There are several things which are required before repentance can be really experienced. Among these are:

*a. A knowledge of sin.* Until a sinner is aware of his sin he is not likely to repent. Men must know that they have actually transgressed the laws of God; that they have rejected a loving Savior,



men learn that they are sinners; when they become sin-sick, there remains only one more condition for repentance: viz., faith in Christ to forgive and to pardon. So long as men think that God cannot pardon them they refuse repentance. Sinners must believe that Christ is the rewarder of them that diligently seek Him. The reward of repentance is forgiveness.

**3. The Necessity of Repentance.—** One





















they have then fallen into the place where repentance is not possible. In other words, they have fallen into an unpardonable state; unpardonable because unrepenting.

## AVENUES OF REPENTANCE

**1. Through the active will of every soul. (Rev. 22:17.)**

In every case salvation is referred to the active will of the individual.

“Whosoever will” is the great condition. “We *will* not have this man rule over us,” is the attitude of the sinner. “Ye *will* not come to me,” was the reason given by Jesus for men’s remaining in darkness. He that *willeth* to do his will shall know of the doctrine. Jno. 7:17. It is the will to repent that brings salvation.

**2. It is a gift of God.** “Then hath God also to the Gentiles granted repentance unto life” (Acts

11:18). (See also Acts 5:30, 31, R. V.) Repentance is a free grant from God. To both Jew and Gentile God has given the possibility of repentance. God has done His part; the gift has been granted; it only remains for men to accept.

**3. The preached Word.** (See Acts 2:37, 38, 41.) It was through the preaching of the truth of God that three thousand men were led to repentance on Pentecost. When the Word of God is

clearly brought before the people, when His Gospel is faithfully preached, it results in conviction and repentance.

**4. Through godly sorrow.** (II Cor. 7:8-11.)

Men who are not sorry for their sin *because it is sin* are not likely to repent. Men may be sorry that their sin has been found out, but unless they are sorry that they are sinners and that they have been unjust toward God they will not repent. It is an



immutable law of God  
that godly sorrow brings  
repentance unto  
salvation.

**5. Through the  
goodness of God.** “ . . . .  
not knowing that the  
goodness of God leadeth  
thee to repentance” (Rom.  
2:4). It takes a cruel heart  
to look upon the goodness  
of God and not repent.  
When men become fully  
conscious of the fact that  
it is only through a grant  
of God that they exist and  
are spared to live; that it

is only through the goodness of God that they enjoy in life what they do; that it is through the goodness of God that they enjoy the promise of the future, when men become aware of these things they are naturally led to repentance.

**6. Through believing God and His Word.** (Read Jonah 3:5-10.) It was not until the men of Nineveh believed God and the preaching of Jonah that they turned to

repentance. Jonah might have spent days and years, as many are today, preaching to sinners, but had the people not believed him they never would have repented. Just as certain, and so soon, as a sinner believes God and His Word, will he repent, not before.

**7. Through the chastening of God.** “As many as I love, I rebuke and chasten: be zealous therefore and repent” (Rev. 3:19). The message



wheels of their life backward.

**8. Through a glimpse of God.** “I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:5, 6) The greatest thing that ever happened Job was his getting sight of God. When he saw God he abhorred himself and repented in dirt and ashes. The great trouble with the unrepenting man

today is that he sees no one but himself, and then not as a sinner but as the best thing he knows. What the man needs is to get a view of God in contrast with himself.

## THE FRUITS OF REPENTANCE

The penitent life is not without its fruit. When men repent there will be visible manifestations of repentance; there will be definite results. Some of these results may be

summarized as follows:

**1. Self-humiliation.—**

(Joel 2:12, 13, Jas. 4:9-11.)

If there is any one thing which produces humiliation it is genuine repentance. There will be a rending of the heart, not only garments. There will be fasting instead of feasting, weeping instead of laughter. There will be humiliation instead of exaltation. Men will submit to anything in the Lord when penitent.





mercy of God is their desire and their only hope. They care nothing for the good (?) Pharisee standing by, nor for the mockery of men; but they will confess their wrong, and freely acknowledge that they have sinned.

**4. Self-aborrence—**  
(See again Job 42:5, 6.)  
That good opinion which men have of themselves will be exchanged for self-disgust when they repent. They will see nothing good in

themselves and Jesus will be their entire good.

### **5. Turning from Sin.—**

(Read Ezek. 18:30; 14:6; II Chr. 6:26; Isa. 55:7; Acts 3:19.) It cannot be too frequently suggested that repentance is always accomplished by turning away from sin. There is no repentance which is genuine unless the penitent turn from his sin.

### **6. Turning to God.—“...**

that they should repent and turn to God, and do



object they must turn to another. The sinner who turns from sin must turn to God.

**7. Conversion.** “Repent ye therefore, and be converted” (Acts 3:19). The natural outcome of repentance is conversion. Repentance and conversion go hand in hand; where you find the one, you also find the other.

**8. Restitution.**— “And Zacchaeus stood, and said





connected repentance with water baptism. Not that water baptism saves, or could be substituted for repentance; but that men who repent of their sin were baptized with water. The eunuch was baptized. Paul was baptized. Every penitent sinner will observe the ordinance of baptism after he truly repents.

**10. Joy in Heaven.—**  
“Likewise, I say unto you, there is joy in the presence of the angels of God over

one sinner that repenteth” (Luke 15:10). The results and fruit of repentance do not stop on earth. The angels of heaven rejoice over every sinner who repents.

## THE FRUIT OF NEGLECT

**1. Condemnation.—**  
(Read Matt. 11:20f) The cities who hear the Gospel and refuse to repent are under greater condemnation than Sodom. The man who neglects repentance is



doomed; he has no hope whatever.

**2. Judgment.**— (Rev. 2:5, 16.) When men neglect the councils of God they must meet His judgments.

**3. Death.**— (Luke 13:3) There are no two sides to the question. If men neglect to repent they must perish. The divine laws must be executed; no man can change them.

**REPENT!**

## CHAPTER 14: JUSTIFICATION

*Being justified by faith,  
we have peace with God  
through our Lord Jesus  
Christ.—Rom. 5:1.*

On the question of justification we shall consider fully the meaning of the word; the nature and pre-requisites of justification; the fruits of justification, and the process of accomplishment. But first we shall need to decide on a

# DEFINITION

1. The Hebrew word “tsadaq,” means “justified,” or “justify;” i. e., “to be or become right” (Job 11:2; Psa. 51:4). It also means, “to make, or declare right” (Isa. 53:11).

2. The Greek word “dikaioo” means “justifier;” or “to make or declare right” (Rom. 3:26; Matt. 11:19; Luke 10:29; 18:14; Acts 13:39, etc.) used about forty times in the New Testament. The Greek word “dikaiosin”

means, “justification;” i. e., “A setting right” (Rom. 4:25; 5:18). “Dikaionoma,” as used in Rom. 5:16, means, “declaration of right.”

**3. Justification,** then, comes to mean the acquittal of an accused person by a judicial decision. “It is that judicial act of God by which the believing sinner, in the consideration of the merits of Christ, is released from the penalty of the law, and is declared to be entitled to heaven.”



approved of God as free from guilt and sin and its deserved punishment; and as having that righteousness belonging to him that entitles to the reward of life.” This view of the word agrees perfectly with the etymology of the word as well as with its use in Scripture.

## **NATURE AND PRE-REQUISITES OF JUSTIFICATION**

### **1. The Nature of**

**Justification.**— If we fully understand the nature of justification we can have little difficulty with the doctrine. Several things may be said concerning its nature:

a. *It is a definite act of God rather than a progressive work like sanctification.* It is an act of grace to sinful men. While there is the greatest continuity in all God does, yet in the matter of justification the work is largely performed by a single act of God. Faith continues and grows











**2. Pre-requisites for Justification.**— There are some things required beforehand for justification. Certain conditions must be met before man can be justified. The following are the leading ones:

a. *Faith in Christ.*  
“Without faith it is impossible to please Him” (Heb. 11:6). Faith in Christ and His righteousness is the first requirement for justification. Men may justify themselves day



oxygen.

## FRUITS OF JUSTIFICATION

Like all other Christian graces or gifts of God, justification manifests itself in certain fruits. Among the most common of these are—

### 1. Peace with God.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). When the penalty of

the law has been lifted; when men are forgiven of their sin, we have a right to expect peace with God. There can be no peace between God and man so long as man knowingly transgresses the laws of God. But the removal of penalty through faith, repentance, and justification brings peace. The justified man has peace with God.

**2. Freedom from condemnation.** “.... It is God that justifieth. Who is

he that condemneth”  
(Rom. 8:33, 34)?  
Whenever penalty is lifted  
condemnation is also  
lifted. Who can condemn  
the believer when God  
justifies him? No one.

**3. Heirship to eternal life.** “That being justified  
by his grace, we should be  
made heirs according to  
the hope of eternal life”  
(Tit. 3:7). (See also Rom.  
5:16-18.) Eternal life is an  
inheritance of the justified  
only. There is no greater  
inheritance than



everlasting life; and this inheritance comes through, justification.

**4. Salvation from the wrath of God.** “Much more then, being justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). Sin must be punished. God is a just God. His laws must be recognized. His wrath is upon the wicked. It is through justification that the wrath is lifted.

**5. Glorification of the**



chosen: But the chosen are few because few chose to accept and be justified. But those who are accepted are also glorified.

**6. Escape of Judgment.** (Jno. 5:24.) While the word justification does not appear in this reference, the idea is contained therein. The ones who pass from death unto life are the justified. The justified shall not come into judgment; they have One who on that day will represent them before the

Father.

**7. Certain works to follow. (Jas. 2:18-24.)**

Faith is a good thing, a fundamental thing; and yet, faith alone (“dead” faith) is not enough. When men are justified by faith, that justification manifests itself in certain works. The justified man is the one who does things as well as believes things.

**THE PROCESS OF  
ACCOMPLISHMENT**

**1. It is not by the works of the law.** (Read Rom. 3:20; Gal. 2:16; 3:11; Rom. 3:28.) Every man has failed in keeping the law; hence, no justification by the law. Justification comes through another principle than that of works. The principle is free grace. Rom. 3:21-24. The keeping of the law is ruled out. Rom. 3:20. The law is ruled out: (1) because man never could attain justification through the law; (2) because

law-righteousness is not acceptable to God. Man cannot win God's favor on the principle of merit. In no circumstances or works is God's favor earned. God loves and gives. Men are saved without the deeds of the law; that is, they are justified through faith in Christ.

**2. It is a direct act of God.** (Rom. 8:33.) It is God that justifies men. Men may justify themselves, or justify others, but unless God

justifies they are still under condemnation. It is God against whom sin is committed; He alone can forgive and remove the penalty of sin. He alone knows the true deserts of sin. “What have I done?” has been the cry of the world; self-justification has ruined its thousands. God justifies.

**3. It is a free gift.** “Being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:24).

Justification is not something for which men can pay as they would for justification before a criminal court. Before God every man is guilty and nothing which man may have can buy his justification. God knew that if ever man would be saved it must be through a free gift. Justification is not something to be worked for or earned. It is a grant from God; it is His gift.

**4. It comes through**



**faith in Christ.** (Read Rom. 4:5; 5:1; Acts 13:39). We come back to our starting point; viz., faith in Christ. It is through believing in Christ that we may be justified from all things. It is a simple matter; perhaps too simple for some. If men could pay for their justification with gold or silver they would readily undertake it, but because it is through simple faith they neglect it.

**5. It comes through the death of Christ.** (Rom. 5:9.) The sin of the world cost Christ His life. His blood was shed. It was through the surrender of His life by Christ that justification has been made possible. The life and death of Christ has been accepted by God as satisfactory atonement. Through His life and death the penalty has been lifted. If Christ had not been offered we would yet be in our sins.

6. It comes, finally, through the resurrection of Christ. (Rom. 4:25) “Who was delivered for our offenses, and was raised again for our justification.” He was delivered up to judgment because of our offences. He died and was raised because of our sin. Had He not been raised we would still be in our sin; for it is through His resurrection that we have justification.

“THEREFORE BEING  
JUSTIFIED BY FAITH,



## CHAPTER 15: CONVERSION

*The law of the Lord is perfect, converting the soul.—Psa. 19:7.*

It will be needful in the presentation of this subject to discuss the meaning of the term conversion; the age and motives of conversion; stepping stones leading to, and the method of accomplishment; the necessity for, and the results of, conversion, with perhaps the statement and refutation

of some of the common errors held concerning conversion.

## DEFINITION

In the Hebrew Old Testament the word comes from “shub,” and means, “To bring back; to refresh” (Psa. 19:7). In Isa. 60:5 another word—“haphak,” is used and means, “To be turned;” i.e., “To be converted.”

The Greek word translated conversion is “epistrophe,” and means



duty of every man to surrender himself to the higher power and allow himself to be turned.

## THE AGE OF AND MOTIVES IN CONVERSION

Conversion seems to be an experience peculiar to youth. It has been observed that conversion begins about the age of seven or eight and increases somewhat until about the ages of ten or eleven; and from about twelve to sixteen there is









brings them to bear upon the souls of men, in which case he may reasonably expect conversion.

The first Cause in real conversion is that the Holy Spirit convicts the person of sin, and the sinner under conviction seeks the pardoning grace of God.

## STEPPING STONES TO CONVERSION

There are certain things or conditions which form a natural path to

conversion; certain steps which gradually lead to turning man about in his ways. The more evident of these are—

## **1. Knowledge of Sin and Righteousness.—**

Men see the contrast between the sinful and the righteous life; they learn that sin is in direct opposition to righteousness. When they recognize this fact they have their first step to conversion.

Where there is no





righteousness; when he becomes sick of sin, then he comes to the point of faith. He learns that he is in sin and lost, and his only hope is faith in (Christ.

**4. Repentance.**— (Acts 3:19.) Repentance is the natural result if sinful men will allow the divine process to work. Where there is a knowledge of sin and righteousness, a sickness of self and sin, and faith in Christ, repentance is certain to



result, and these are the stepping stones to conversion.

## **METHOD OF ACCOMPLISHMENT**

As we have noted before and should always remember, conversion is not the work of man. This is beyond his power. Conversion, unlike faith and repentance, is God's work in saving man. Man's duty is to believe and repent; God's work is to convert. Some of the

most common methods of accomplishing conversion are—

1. Through the drawing of God. “No man can come to me, except the Father which hath sent me draw him” (Jno. 6:44). The great mistake of many sinners is in this that they think they will come to Christ “just when they get ready.” They hold the mistaken notion that they can walk up to God at any time and be accepted. But

in this they are seriously mistaken. No man can come to Christ except the Father draw him. The fact that Christ spoke these words is evidence that there may be a time, after man has refused so often, when the Father does not draw. It is only through the drawing of God that we have any hope of conversion.

## **2. Through the blessing and resurrection of Christ.**

“Unto you first God,



**3. Through the Holy Spirit.** “Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you” (Prov. 1:23). This is the promise of the Spirit and an indication of what He will do in turning men away from sin unto righteousness. In the words of Christ (John 16:8f) the Holy Spirit would reprove the world of sin and righteousness. It is through the power of

the Spirit of God that we are turned unto Him.

**4. Through the Gospel ministry.** “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God” (Acts 26:18). (See also I Thes. 1:9.) The entire ministry of Paul was toward the turning of men from sin unto God. In every place where the Word was preached men were turned from darkness to light—from serving idols

to serving the living God. Where there is no Gospel ministry there is no conversion. The idea of some men that the Gospel ministry is a thing of the past is a mistake. So long as men sin they need turning to God and one great agent of this turning is the ministry of the Word.

**5. Through the law of God.** “The law of the Lord is perfect, converting the soul” (Psa. 19:7). Not necessarily the Mosaic





**6. Through faith.** “And the hand of the Lord was with them: and a great number believed and turned unto the Lord” (Acts 11:21). It is a natural result which we may always expect that when men believe they will turn to God. Faith is the great dynamic in every part of salvation in which man is concerned. The early Greeks when they heard the Word believed in great numbers and turned unto the Lord.

**7. Through confession of sin.** “..... If they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them” (I Kings 8:35). It was the case in Solomon’s day that men needed to confess their sins if they would live acceptably to God. Confession of sin is man’s work and this must precede conversion. We should avoid, however, drawing too hard and fast lines between confession and conversion, and

between conversion and regeneration, because these are very closely connected.

**8. Through affliction.**  
(Psa. 78:34.) It was the experience of Israel that through affliction they were turned to the Lord. It is in many cases true that sore affliction leads men unto the Lord. Some people do not think seriously of turning unto God until He pays them a short visit through some affliction. Job needed a

gentle reminder from God. He was a better man after his affliction than before.

**9. Through the grace of God.** (Acts 11:21, 23.) Speaking again of the Greeks, it was only through His abundant grace that they were permitted to turn to the Lord. They saw the grace of God that it was free to all. His undeserved mercy is the avenue through which we have conversion.

**NECESSITY OF**

# CONVERSION

The need of genuine, evangelical conversion becomes apparent when we remember that—

**1. All men have gone wrong.** (Isa. 53:6; Rom. 3:21; Eccl. 7:20.) Like lost sheep all men have gone astray; they have wandered away; there are none on earth that do good; not one. Every man has come short of the glory of God. Men, it appears at times, have been born

with their backs toward God and their faces toward the evil. For this reason all men need to be converted, turned about.

**2. All men have bad hearts.** “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). There are no exceptions to this rule. The hearts of men are bad, desperately wicked. There are none that do good. The great conflict between right and wrong takes place in the hearts of men;

it is here that God and the devil meet. Because of this wickedness of heart all men need conversion.

**3. No sinner can get into the kingdom without conversion.**

“Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven” (Matt. 18:3). The man who prepares a way for himself to enter the kingdom without conversion is doomed to failure. There is no new,





converted” (Acts 3:19). From the beginning of sin in the race, men were commanded to turn from their evil ways to the Lord. Every man is under moral obligation to be converted. It is not only a privilege, but a moral duty which men owe to God and to themselves.

**5. There is trouble ahead for the unconverted.** “If he turn not, he will whet his sword; he hath bent his bow, and made it ready”

(Psa. 7:12). (See also Jer. 44:5, 11.) When men hearken not, and refuse to turn from their iniquity; when they will burn incense to other gods, the Lord will set His face against them for evil. What hope has any man to escape trouble when the Lord has set His face against him?

## RESULTS OF CONVERSION

Perhaps the results of conversion can be most

clearly seen on the fruit tree of charity—I Cor. 13. Love will be the great result, and this will include all other results.

**1. Love for the Truth.—**“Rejoiceth not in iniquity, but rejoiceth in the truth” (I Cor. 13:6). The converted man has come to hate the untruth and love the truth. He learns that his old stock of knowledge amounts to very little. He learns that He will need to change his mind on many things. He

will find that many things which he held as truth are not truth at all.

**2. Humility.**— “Charity vaunteth not itself, is not puffed up” (I Cor. 13:4). There is nothing puffy about the converted man. Pride and haughtiness find no place in the converted soul. Conversion will do more in a moment to remove pride and foolishness than all of Sinai can do in years. Lawing against sin never brings the desired results;





getting right with God. One great reason why many professors do not enjoy their Christian experience is because they will not restore that which was gained unjustly.

## **SOME MISTAKEN VIEWS**

**1. That conviction is conversion.** Many people make this mistake. They think that because they have been greatly convicted they have been converted. They confuse conviction with

conversion. Conviction is a good and necessary thing, but it will not pass for conversion. Conviction is waking up; conversion is getting up.

**2. That ethical conduct or reformation is equal to, or better than, orthodox conversion.**

The pulpit which stands alone for ethical culture and moral reformation does the world little, if any, eternal good. Ethical culture, in so far as it goes, is a good thing; so also is



moral reformation a good thing so far as it goes. But the great trouble with both of these is that they go no farther than the present life. Nowhere in Scripture are men taught that they should reform. Repentance and conversion are the things commanded. If men and Churches want to lose power let them substitute ethical conduct and reformation for conversion.

**3. That conversion can**

be fully explained on psychological grounds. This is one of the late ideas in religious psychology. It is not an uncommon thing to find men who advocate the above view. It is, to some extent, the result of denying the miracles in the New Testament. If there are no physical miracles in the New Testament, then likewise there are no psychical either. If miracles, so-called, are but the working of natural laws,



explaining conversion  
upon psychological  
grounds.

“REPENT YE  
THEREFORE, AND BE  
CONVERTED.”

## CHAPTER 16: REGENERATION

*Except a man be born again, he cannot see the kingdom of God.—Jno. 3:3.*

Up to the present we have been considering largely that part of the work in the plan of salvation which refers to the breaking down process of the old man, a giving up to crucifixion of the old life. But in regeneration we have the constructive work in the plan; the building of the new life. But first of all on the

question of regeneration  
we shall need to observe  
the

## DEFINITION

1. The word  
“regeneration,” however,  
comes directly from the  
Greek word  
“paliggenesia,” which is a  
compound of the two  
words “palin,” which  
means “again,” and  
“genesis” which means  
“birth,” “nativity” or  
“origin.” So we have the  
word “regeneration”









hold for regeneration that which it is not. So it is needful for us to consider,

## WHAT REGENERATION IS NOT

1. It is **not conviction of sin**. Thousands of people are convicted of their sin but they are not born again; they are not made new. Conviction, as noted before, is merely waking up to the actual condition of the soul, but regeneration is the cure for sin in operation.







thing they need to do is to go on until they are created anew and built up.

**4. It is not a change only of external relations or purposes.**

Many people change their external relationships and purposes, but this is not regeneration. The new birth cannot be explained alone on social or psychological grounds. The man who is regenerated will change his external relations, will change his purpose; but

these changes in themselves are not regeneration. They are but some of the fruit of regeneration.

## REGENERATION: WHAT IT IS

**1. It is a superhuman work.** “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jno. 1:13). “Of His own will begat he us with the Word of truth, that we should be a kind of firstfruits of his





purely psychological basis it is going beyond its ability. There are some things in regeneration which can be explained psychologically, and there are some which cannot.

**2. Regeneration is an inward change.** “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within



### **3. Regeneration is the making of a new mind.**

“And be ye transformed by the renewing of your mind” (Rom. 12:2). It is in the mind where the great work takes place. It is the surrender of the old mind for the mind of Christ. Too many people make the mistake of attempting to transform their lives by adopting certain methods, traditions, or customs. Men have forgotten that regeneration is a transformation of the

individual by renewing of the mind and not by renewing of externalities. If the mind is renewed; externalities will also be renewed.

#### **4. Regeneration means a new creation.**

“Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new” (II Cor. 5:17). “For in Christ Jesus neither circumcision availeth anything, nor

uncircumcision, but a new creature” (Gal. 6:15). “For we are his workmanship, created in Christ Jesus unto good works” (Eph. 2:10). This is but a repetition of what has been said above. To be regenerated means to be re-born, and this means a new creation.

**5. Regeneration means the creating of a new spiritual nature.** “Whereby are given unto us exceeding great and precious promises: that by

these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (II Pet. 1:4). Here again the miraculous side of the question appears. A new spiritual nature results in regeneration. We actually become partakers of the divine nature. The old carnal nature is done away and the divine nature of Christ begins.

**6. Regeneration is a new birth.** “Except a



sinner reborn; let him be born spiritually and anew.

**7. Regeneration means the image of God in the soul.**

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:10). The image of God was a part of man’s loss in the fall. His knowledge, purity, and power were lost in the first transgression. It was the divine image which we lost. But in regeneration



we regain that image; the image of God is reformed in the soul.

**8. Regeneration is the forming of Christ in the heart.**

(Gal. 6:15 cf. Col. 1:27.)

The Christian is but a reproduction of the Christ life upon the earth. In a word it may be said that regeneration is simply the forming of Christ in the life of men. The old man is crucified and the new man, Christ, comes in.

**9. Regeneration is the receiving of a new heart and spirit.** (Read again Ezek. 36:25, 26.) To explain just how the old spirit is taken away, and just how the new comes in is beyond human ability. How it is that men who have been continually bad can be changed to the condition of a pure heart and a Christ-like spirit is beyond complete explanation. We are content with the blind man who was not able to tell how, or just who it was

that healed him, but one thing he did know was that whereas he once was blind, now he sees.

## **10. Regeneration is a liberation from sin.**

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (I Jno. 3:9). This reference has been a bone of contention between several types of thought for some time. By the one school it is taken that the man who is



# How ACCOMPLISHED

1. By direct work of God. “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). The work of man is to have faith and repent; God regenerates. It is through the will of God that the work is done; and this is about as near as we can come to the *how* of the matter. Jesus made no attempt to fully explain Jno. 3 :8.

**2. Through God's Word.**  
(See again I Pet. 1:23.)  
The incorruptible seed is the Word of God. God operates through His Word. When His Word gets into a life that life is certain to be re-modeled. It is because of this that preaching will last as long as time. Before men can be regenerated they must come under the influence of His word.

**3. Through the work of the Holy Spirit.** “Except a man be born of water







**4. Through faith and reception of Christ.** (Jno. 1:12, 13.) In the final analysis we come back again to faith. Without faith there can be no regeneration. Those who receive Him into their lives have the power to become the sons of God; they become joint heirs with Christ.

## **ELEVEN BIRTH-MARKS**

Some people when born into this world come with certain marks upon them

which remain with them through life. It is so with the spiritual birth; there are certain birth-marks which characterize those born of the Spirit. Among the most common of these are—

**1. A new Mind.**—(Rom. 12:2.) The new mind, the new way of thinking, is a mark which characterizes every person born of the Spirit. It is a mark which remains and cannot be easily hidden.

**2. A new Creature.**—(II Cor. 5:17.) Regenerated persons are always known by their newness. Their life is one of brightness. Storms and distress may come, but the new-born soul is still bright and shining.

**3. New Knowledge.**—(Col. 3:10.) Some people, it is true, lose about all they ever knew when they reach the new birth. The trouble is they have filled their lives with things utterly useless to them,



woman has power over the world. If men fail continuously in their conflict with sin it is evident that they are not born of God. Perhaps they have been only partially born and have not the strength to successfully resist the enemies of life.

**5. Deliverance from the Law of Sin and Death.**— “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). While



so be that the Spirit of God dwell in you” (Rom. 8:5, 9). This is a mark of the new birth which is always noticeable. Temporal things have lost their attraction and the spiritual are the great things. Pleasures of the world have lost their interests but the pleasures of heaven are ever increasing.

**7. Indwelling of the Holy Ghost.**— “Know ye not that ye are the temple of God, and that the Spirit





believeth that Jesus is the Christ is born of God” (I Jno. 5:1). How men dare deny Jesus as the Christ, the Anointed, the God, and yet claim rightness with Him may be a question. If I deny Him as the Christ, the Anointed of God, I am not born of Him; I am not regenerated. Belief in Jesus as the Christ is an indispensable mark of the new birth.

**9. Love for the Brethren.**— “We know that we have passed from



## **10. Righteousness.—**

“Ye know that every one that doeth righteousness is born of God” (I Jno. 2:29). Doing righteousness is the thing we have a right to expect of the man who is born again. Certainly men know whether they delight in doing righteousness or unrighteousness. If they know this they also know whether they are born again.

## **11. Non-commission of Sin.—** “Whosoever is born

of God doth not commit sin" (I Jno. 3:9). And here is the great birth-mark. The reference does not teach that it is impossible for a certain class to commit sin and transgression if they so determine; but it does teach that the man who is born again does not practice sin.

## WHO NEED REGENERATION?

This question may be answered in a word;

namely, that all sinners need regeneration. This is so because:

**1. There is no eternal life without.** (Jno. 3:3.) A man cannot get even a glimpse of the kingdom of God unless he is born again. This is the teaching of the Son of God. Let no man play or tamper with the doctrine.

**2. There is no substitute.** “Ye must be born again” is the way it was put to Nicodemus. If

he would have eternal life  
he *must* be born again.  
There was no second way;  
it was take the way of  
Christ, the new birth, or  
never see the kingdom.

**3. To be saved means a  
“new creature.”** (Gal.  
6:15; Jno. 3:3, 6.) All  
sinners need and ought to  
be saved; and to be saved  
means that they need to  
be made new, born again.  
The old man cannot enter  
the eternal and spiritual  
world; it requires a new  
man after the image of







## CHAPTER 17: SANCTIFICATION

*Sanctify them through thy truth.— Jno. 17:17.*

Perhaps no other doctrine has been more misused and misunderstood than has the doctrine of sanctification. This may be accounted for on the grounds that men have failed to agree on what the word “sanctification” really and literally means. We must all admit that what the original word meant in the minds of the



get a clear idea of what is meant in Scripture by sanctification it will be needful to study the etymology of the word before we form our

## DEFINITION

1. The Hebrew word, “qadesh”—“sanctify,” means, “To separate, to set apart” (Gen. 2:3. Ex. 13:2), and is used about one hundred and fifteen times in the Old Testament.

2. The Greek word,



things profane and dedicate to God; to consecrate and so render inviolable.

**2. To purify;** to cleanse externally; to purify leuitically (Heb. 9:13); also to purify by expiation (I Cor. 6:11. Eph. 5:26, etc.); also to purify internally by reformation of soul. Jno. 17:17, 19.

**3. To hallow,** to render or acknowledge to be venerable. Matt. 6:9. (For further study see Thayer's Grk. Lex. on "hagiazō.")

From the etymology of











and the same in all, while sanctification is progressive, and is more complete in some than others.”—Hodge.

## **DIFFERENT KINDS AND DIFFERENT AGENTS OF SANCTIFICATION**

In order to get a clear idea of what sanctification in the Christian sense implies and does, we need to remember that there are a number of agents in sanctification and that there are a number of

different things which may be sanctified. It must be remembered that sanctification does not in every case mean cleansing, but that it always does imply separation. But in connection with Christian sanctification, separation is accomplished through cleansing.

**1. Men may sanctify material things.** (Ex. 29:27; 40:10.) The breast of the wave offering, the altar, and other things

were sanctified by certain individuals appointed for such duties. There will be no difficulty in understanding what this form of sanctification means when we keep in mind the literal meaning of the word: that is, set apart for special use and could not be used for any other service than that designated.

**2. Men may sanctify the Lord.** (Num. 20:12; I Pet. 3:15.) Certainly the word “sanctify” in this case can

not mean cleansing or purifying; the Lord needs no cleansing. What is really meant is that men have their hearts set apart, and separated unto the Lord. When the Lord has full control of the heart; that is, is given His place on the throne in the heart, then the Lord is sanctified in that heart.

**3. Men may sanctify themselves.** (Lev. 20:7.) Here men are commanded to sanctify, separate themselves from the evil

and be holy. This comes near the New Testament sanctification of the Christian, yet there is a difference. Under the law, when men sanctified themselves they separated themselves from sin. Under grace men do not sanctify themselves, but they are sanctified, separated from sin through the truth (Jno. 17:17), in Christ (I Cor. 1:2), by the Holy Ghost (Rom. 15:16).

**4. Men may sanctify**

**others.** (Ex. 13:2; 19:14; Josh. 1:13; I Sam. 16:5.) The first born of both man and beast under the law were set apart unto the Lord. Joshua was directed to sanctify, to separate, the people from their sin when they failed at Ai. Samuel sanctified Jesse and his sons. In other words, these individuals were set apart, or separated, for special service unto the Lord.

**5. Men may sanctify a congregation.** (Joel

2:16.) The direction of the Lord to the prophet was to sanctify the people as a congregation. They were to be separated from sin and evil; but the agent in this sanctification was the prophet himself.

**6. The Lord sanctifies His great name.** (Ezek. 36:23.) The name of the Lord had been confused with the heathen gods; His name had been profaned. But now the Lord would separate His great name from among



the heathen and show to them that He was separate, distinct, the one God above all things.

**7. The Lord sanctifies men.** (Lev. 21:8, 15; Jno. 17:17.) In the first reference the Lord sanctified the priest; he was set apart and was not permitted to defile himself or mix with that which was evil. Under the New Testament men are sanctified by the Lord through His Word; this is Christian sanctification. I

Thes. 5:23.

**8. Jesus sanctified Himself.** (Jno. 17:19.) But why should Jesus sanctify Himself? Was He guilty of some sin? By no means. Jesus sanctified Himself for the same reason that He was baptized: to be an example of separation unto God and His Word, not because He needed cleansing.

From the above cases of different kinds of sanctification it becomes clear that sanctification



sanctification is the sum of faith, repentance, justification, conversion, and regeneration.

## THE MEANS OF CHRISTIAN SANCTIFICATION

**1. A Superhuman Work.**— This point should be noted for the reason that there are those who have confused sanctification with moral reformation. It is a frequent occurrence that men who have been





the means of Christian sanctification. It is God who does the work of setting apart or separating men from sin. This of course implies man's willingness to give himself to the separation. We shall observe man's part below.

**3. Through the Truth.—**  
“Sanctify them through thy truth; thy Word is truth.” No man has ever yet received the Word of God into his life who was not sanctified because of





that sanctifies, separates him and keeps him separated.

#### **4. Through Christ.—**

The work of Christ always has been to separate and cleanse men from sin. (Eph. 5:25, 26) The Church has been sanctified and cleansed, and He did the work through the cleansing power of His Word.

#### **5. Through the Holy Ghost.—** (II Thes. 2:13; I Pet. 1:2.) The Holy Spirit

is the present and active agent in sanctification. God operates through the Spirit, and then only as men have faith and receive the Word of truth.

**6. Through the Blood of Christ.—** “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12). As under the law men were set apart, cleansed from evil through the offering of some animal, so under grace



we have cleansing from “filthiness;” in the latter we have the removal of “filthy-mindedness.” Had it not been for this offering Christian sanctification would not be possible.

**7. Through earnest Pursuit.**— “Follow after peace with all men, and the sanctification without which no man shall see the Lord” (Heb. 12:14, R. V.). Sanctification is something which men must pursue and follow after. It is very true that

sanctification is a superhuman work, but the superhuman work cannot operate until men meet the conditions. The duty of men is to pursue earnestly that separation which comes through His Word.

## **8. Through Submission to God.— (Rom. 6:19-22.)**

Christian sanctification cannot be accomplished unless men submit and yield themselves to God and unto holiness. The fact that so many people

fail in their Christian experience, or wander in the wilderness of doubt and uncertainty for years, can be accounted for in the fact of their unwillingness to submit themselves to the will of God; they have not learned to trust His promises. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I Jno. 2:4).

**9. Through personal Cleansing.—** (II Cor. 6:17-7:1.) This is man’s



**10. Through Faith in Christ.**—“... Them which are sanctified by faith that is in me” (Acts 26:18). The great apostle held great faith in the Christ. It was this same faith which gave the great inheritance to the Gentiles. It was through faith in the crucified, risen, and victorious Christ which sanctified the Gentiles; and it is through this same faith that men are separated, sanctified today from a world of sin



and evil.

## TIME OF SANCTIFICATION

Just when or at what point in the Christian's experience sanctification takes place has caused concern and even confusion in the minds of some. To teach that sanctification is an experience which comes only after a long struggle in the wilderness of failure and religious misery; that it is an experience which cannot

be had at the time of justification or conversion, but must come at some subsequent time is misleading and unscriptural. On this point the Scriptures plainly teach: that,

**11. All Christians ARE sanctified.** “Unto the Church of God which is at Corinth, to them that *are* sanctified in Christ Jesus, called to be saints but ye are washed, but ye *are* sanctified, but ye *are* justified” (I Cor. 1:2; 6:11).







And for this reason ALL Christians ARE sanctified and have been from the very moment they became Christians. To become a Christian means to be separated from the world; and that is exactly what is implied in sanctification.

**12. Men are sanctified when they surrender to God.**

(Rom. 12:1, 2.) Men are Christians whenever they surrender to God. If they surrender they are sanctified; if they are



thing from him:  
justification,  
sanctification, and all will  
be given of the Lord.

**13. Men are sanctified  
through all their  
Christian experience:  
It is a progressive  
work.** (Read I Thes. 3:12,  
13, II Pet. 3:18; I Jno. 3:3.)  
The Christian life is one of  
actual growth. “The  
righteous shall flourish  
like the palm tree; he shall  
*grow* like a cedar in  
Lebanon.” Sanctification,  
in so far as Christian





holiness is attained, is what God requires of men.” (Clark.) Holiness is a thing which needs “perfecting” in human life. II Cor. 7:1. The entire Christian experience is one of perfecting even the good within us.

**14. Sanctification is completed in the future.** (Read II Cor. 7:1; I Thes. 5:23; 3:12, 13.) Note in Corinthians that holiness needs “perfecting” through this present life; it is a



consist in separation from this evil world by entering a purified one; separation from this present evil body by the putting on of a glorified one.

## MANIFESTATIONS OF CHRISTIAN SANCTIFICATION

Sanctification, like conversion or regeneration, produces certain results. Some of the most evident are:

1. **Christian Perfection.**—“For by one

offering he hath perfected forever them that are sanctified” (Heb. 10:14). Christian perfection is a most evident result of sanctification. “Be ye therefore perfect,” spoken by Christ, finds a possibility of realization through the offering of Christ.

**2. Union with, and Good Will of, Christ.—**“For both he that sanctifieth and they that are sanctified are all of one: for which cause he is

not ashamed to call them brethren” (Heb. 2:11). The sanctified person is united with Christ; he holds the good will of Christ, and Christ is not ashamed of him. This position no unsaved person can hold; neither can an unjustified or unsanctified person.

### **3. Eternal Inheritance.**

“And to give you an inheritance among all them which are sanctified” (Acts 20:32). The Father has great possessions; and these



there is a person who has salvation, there is one who is sanctified. Where there is one who is sanctified there is one who has salvation.

## **5. Seeing the Lord.**

(Read again Heb. 12:14, R. V.)      An unholy,

unsanctified person cannot behold the face of an holy person. But the separated, sanctified life will one day see the Lord face to face. If there were no other fruits of sanctification it would





of man purging himself from evil. When this cleansing has taken place, when one is set apart, separated from sin and evil, then he becomes a vessel of honor, one suitable for service by the Master. God must have clean men, sanctified men, men who hold absolute purity as a standard of living, for His work.

## **SOME ERRONEOUS VIEWS EXAMINED**

The doctrine of



entirely. This, no doubt, is a true picture of some people's experience. But this is not Christian sanctification. Men have read interpretations into the Word which it never implied. Some of these extreme views are that sanctification means:

**1. Angelic Purity and Condition.**— Men for some cause have drifted into the idea that they would become like angels in about every respect when sanctified. But this

view falls on its own sword. Men who have sinned can never be as a being who has never sinned. One day we shall be *as* the angels in one family; we shall be *like* Christ. But sanctification does not place men in angelic conditions in the present life. Man, in this life, never attains a condition that he need not, with Paul, say, “I keep under my body.”

## 2. Adamic Condition before the Fall.—



sinned, but he can never return to innocence. That flaming sword of conscience will never permit man to return to the garden of innocence. There is a better place for man: viz., the Holy City.

### **3. Inability to Sin.—**

Perhaps this is among the most dangerous views. When men believe that sanctification means no more possibility to sin they are already on the verge of, falling. Certainly a man who is sanctified,







world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Certainly no one can say that these persons were not thoroughly saved; and yet there was a possibility of their falling away eternally.

**4. Freedom from Temptation.**— This is another view which falls



overcome. Men bring discredit upon the doctrine of sanctification when they advocate that it removes all temptation.

**5. A Definite Subsequent Work.** It is all very true, some men have a definite experience at some time in their Christian life. Isaiah had been preaching five years when he received the great experience in Isaiah 6; but he did not go about teaching that all men in order to be right must



FOREVER THEM THAT ARE SANCTIFIED” (Heb. 10:14).

## **6. That Men can be Justified and yet not Sanctified.**

But in answer to this view what saith Rom. 5:1? “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” It is evident from this text that if we have peace with God then the work is done. If one has peace with God then the relations







without sanctification  
men are not saved.

TO HIM BE GLORY AND  
HONOR FOR HIS  
WONDERFUL PLAN OF  
REDEMPTION

## CHAPTER 18: ADOPTION

*As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name.— Jno. 1:12.*

The word “adoption” comes from the Greek “huiiothesia,” and means, “placing as a son.” The word is used five times in the New Testament as follows: Rom. 8:15, 23; 9:40; Gal, 4:5; Eph. 1:5.

The word “adoption” literally means the act of receiving a stranger, a







*new nature*, that of sons of God. In adoption we receive a *new position*, that of sons of God. Regeneration means a change of nature; adoption means a change of position.

## NEW TESTAMENT DOCTRINE

There are numerous doctrines which find expression in the Old as well as the New Testament. But with adoption it is somewhat

different. Christian adoption is peculiarly a New Testament doctrine. The word appears but five times and then in every case in the New Testament. It is true there are frequent references in the Old Testament which carry the idea of adoption, but when expressly referred to it is found in the New Testament.

**1. The Fountain-head of Adoption.—** (Read Eph. 1: 3-6.) The source of our adoption is after all

the love and mercy of God. It was God who before the foundation of the world chose us to **Be** His children. Even though we have wandered away, which He well knew we would do, yet, He had chosen us to become His children.

**2. Who may Claim Adoption.**— “For after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus”







**3. When the Believer becomes a Son.** (Read Gal. 3: 25, 26; 4:6, 7; I Jno. 3:1, 2). The “when” of this question may be answered by saying that after faith comes then adoption takes place. Whenever the Spirit of God comes into our lives then we call Him “Father,” and that means that we have been adopted. John says that we are NOW the sons of God. Adoption has taken place when we have a living faith in Him; when



not be until our Lord comes that we will be fully and finally released from the limitations of earth. We are sons now, very true; but redemption finds its completion in the future. Paul speaks of the redemption of the body for which we must wait.

**5. Certificate of Sonship.**— (Read Gal. 3:23-26; 4:6; Rom. 8:15, 16.) The first certificate of sonship is the Spirit of God who bears witness with our spirits that we

are the sons of God. The second certificate is faith, and the third is the ability to call Him “Father.” When we hold these three witnesses we have sufficient certification to the fact that we have received adoption.

## THE BLESSINGS OF ADOPTION

**1. Membership in the Family of God.**— (I Jno. 1 :3.) It will not be possible to enumerate all the blessings which come in



great family of God carries blessing which eternity alone will reveal.

## **2. All the Privileges of the Children of God.—**

When one is adopted into the family of God he receives all the privileges that go with the natural child. And all this means:

*First: That our needs are supplied.* “..... No good thing will He withhold from them that walk uprightly” (Psa. 84:11). While the word “adoption” is not found in this















the property will be given over to him. It is none the less true in the spiritual sense. The adopted sons become heirs of God; joint-heirs with Christ. This inheritance will be an eternal inheritance and we shall be glorified together with Christ.

## **MANIFEST RESULTS OF ADOPTION**

Adoption, like all the foregoing doctrines, when it finds place in human life produces results. By

its fruit ye shall know it is also true of this doctrine. Some of the evident fruits are:

**1. The indwelling Spirit.**— “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6). The natural child as a rule portrays the spirit of the parent. As is the parent, so in many cases is the child. The same principle holds in matters spiritual; the Spirit of His Son



dwells in His children. When the Spirit of God is found in one it is evident that such person is a member of the family of God.

## **2. Deliverance from Bondage and Fear.—**

“For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption” (Rom. 8:15). The child is not a slave; slaves are taken from among: strangers and foreigners. A child has nothing to

fear. In the family of God the same principle holds true. When we as strangers and foreigners are adopted as His children there can be no more bondage and fear. Shoes are placed on our feet. We are dressed with the best robes; we become real sons of God, and all bondage and fear is taken away.

**3. Redemption from the Law.**— (See again Gal. 4:4-6 and 3:25, 26.) As noted before, these words



of Calvary.

**4. Heirship to All that belongs to God.**— (Rom. 8:17.) This point we have noted already under the blessings of adoption; but it is an evident result of adoption as well as one of the blessings. As spiritual children of His we fall heir to all which belongs to the Father. “The meek shall inherit the earth.”

In conclusion, may we remember that as children of God, a work of His grace, we owe to Him



# PART 4 The Church

## CHAPTERS

1. THE CHURCH by  
Daniel Kauffman

2. THE MINISTRY by D.  
H. Bender

3. THE  
CONGREGATION by D.  
H. Bender

# THE CHURCH

The wisdom and love of God are manifested not only in providing a plan of salvation by which all who will may be rescued from sin and its awful consequences, but also in providing an earthly spiritual home for all who accept the terms of the Gospel. In this home the children of God are kept and strengthened in common service and fellowship, and the cause of Christ is strengthened as His followers unite in a









## CHAPTER 19: THE CHURCH

*Upon this ROCK I will build my Church; and the gates of hell shall not prevail against it.—Matt.16:18.*

**Definitions.—** The word “Church” is thought to have been handed down from the Greeks to the Goths, the first among the Teutonic tribes to embrace the Christian faith. The Greek word for Church, “ecclesia,” means an assembly called out by authority. This is also the



1:4) : (2) the whole body of believers; as “He is the head of the body, the church” (Col. 1:18).

**The visible Church** is the Church on earth as man sees it.

**The Church militant** is composed of those members who as an aggressive force are waging the warfare of righteousness against sin.

**The Church of Christ** is the body of believers of



# HISTORICAL AND PROPHETICAL

**The Church before Christ.**— From the creation of Adam there was communion between God and man. In connection with Seth's first-born son it is said, "Then began men to call upon the name of the Lord" (Gen. 4:26). There is evidence of congregational worship very early in the history of man. Stephen refers to "the church in the wilderness" (Acts

7:38). David testifies, “In the midst of the congregation (Church) will I praise thee” (Psa. 22:22). The tabernacle, the temple, and later the synagogue, were erected for the convenience of the Church in worship. From the calling of Abraham God had a distinctive body of people on earth to promulgate His Word and glorify His name.

**The Church of Christ.**— The work of John the Baptist as the













elect of all the ages.

**Marriage of the Bride and the Lamb.**— The present work of the Church is to get ready for the great event which will change the activities of the Church from a wrestling with principalities and powers and spiritual wickedness in high places to a glorious and never-ending reign with Jesus Christ our Lord. All things having been completed, the Bride having been chosen, the

Lord Jesus Christ will come as a bride-groom and the glorious indissoluble union (as a marriage between a bride and groom) will take place. See Matt. 25:1-11; Rev. 19:6-9; 21:2, 9. One look at this inspiring scene, some time for meditation upon this glorious event awaiting all the faithful, and we are ready for the consideration of another important part of our subject.

## **CHURCH ORGANIZATION**

**God the Author.**— Our God is a God of order. There is system in all He does. You notice it in the creation, in the operation of both natural and spiritual laws, in His dealings with the Church of Israel, in His government of the Church of Christ. Christ, who came a God in the flesh, was orderly in all that He did. He was scrupulous in His obedience to law. After His work was sufficiently advanced He







and whose soever sins ye retain they are retained.” Recognizing these truths it is not hard to see that whatever is done by a Spirit- directed Church is the work of the Lord.

**Organization of the Apostolic Church.**—Acting in accordance with the instructions and inspiration of their Head, the apostles began at once the work of organization. While waiting for the promise of the Father they ordained Matthias to the



Church, it is also true that God “gave” them. Eph. 4:11. See also Acts 13:2. In studying the history of the apostolic Church we have clear evidence that God intends that the Church should choose such public servants as are needed in carrying on the work of the Lord.

**Purpose of Organization.**— In Eph. 4:11-16 Paul very forcibly states the reasons for God’s providing for the









organization in one body of loyal members of the Church of Jesus Christ.

**Present Day Application.**— By authority of Jesus Christ and the teaching and example of the apostolic Church there rests upon us the clear duty of keeping the Church well organized and well disciplined. In every congregation there should be provisions made whereby the Gospel is proclaimed, the needy











# GOSPEL REQUIREMENTS FOR ADMISSION

The popular idea of church membership is to accord that privilege to all who wish to unite. We say amen to the idea—provided that all applicants meet the Gospel requirements. The Church, as the home for converted people, should call upon all unsaved to “repent and be converted,” after which a hearty invitation should be







saved the reply was, “Believe on the Lord Jesus Christ.” Having met the condition they were baptized. Faith is essential to salvation. “Without faith it is impossible to please him.” “By grace are ye saved through faith.” Without salvation no one can belong to the Church of Jesus Christ, and should not belong to the visible Church. Baptism without faith is mockery.

**2. Repentance.—** John









because it encourages him to entertain false hopes.

**4. Obedience.**— From the time a soul surrenders to God there is obedience in his heart. Christ says, “Ye are my friends, if ye do whatsoever I command you.” You may ask, “What has that to do with an applicant for baptism, before he has an opportunity to manifest his obedience by works?” We answer, “We should look for an obedient attitude to God from the





fellowship anyone who does not manifest a spirit of submission, a willingness to do what God and the Church desire.

## CHURCH GOVERNMENT

**Christ the Head.—**There can be no perfect body without a head to which every member of the body is subject. In the work of the Church we are apt to pass by the real Head—Christ (Col. 1:18)—and look for that





self-imposed importance which does not belong to them.

## **A Place for every Member and every Member in His Place.—**

In the body of Christ all are stewards, but not all stewards have the same office. As there are multiplied duties to be performed and responsibilities to be borne, so there are diversities of gifts bestowed upon different members; and if God has













and more needy fields of labor. God wants no idlers. It means a waste of time, a waste of souls.

Another thought worthy of our consideration is that ambition is a positive hindrance to the progress of the cause Place-hunters seldom hunt the places which God would have them occupy. Let the Head do the placing, and the members of the body will be placed right.

**Restoration of the Erring.**— This is one of

















individual efforts have been made in good faith and failed. Never take these troubles before the Church except as a last resort.

## FORMS OF CHURCH GOVERNMENT

The three forms of church government in most common use are the *Episcopal*, or government by popes or bishops; *Presbyterian*, or government by presbyteries, synods, or







**Congregational Government.**— In this form the authority of the congregation is recognized as supreme, and each congregation assumes the right to make any rules and regulations that it sees scriptural and wise, entirely independent of sister congregations or of the Church at large. Where this form is ..... recognized a member may be in good standing in one congregation and ineligible to membership in some neighboring

congregation, yet both congregations be in good standing with the Church at large. As examples of this form of government the Baptists and Congregationalists are the most pronounced.

**New Testament Church Government.**—As we study the church government which prevailed in the apostolic Church we are convinced that it was neither exclusively Episcopalian, nor exclusively



































































questions to be considered in connection with our subject; namely,

## THE MISSION OF THE CHURCH

1. **The Light of the World.**— The Church is the organization through which the light of the Gospel is to be brought to all people. “Ye are the light of the world,” is the way that Christ reminds His disciples of their lofty station and great responsibility. God works





**2. The Evangelization of the World.**—Hear our Savior's great commission to the Church: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). It was His expressed wish that "repentance and remission of sins should be preached" among all nations, beginning at home (Luke 24:46); that His disciples should be witnesses unto Him "unto the uttermost parts of the earth" (Acts 1:8). This





**3. The Growth and Preservation of all Saints.**— It is the mission of the Church not only to bring people to Christ, but to build them up in Christ. Acceptance of Christ is but the first step on the journey heavenward. That step having been taken, it is from then on a question of nourishment and growth. The lambs must be cared for, the sheep must be kept on good pasture. Man, as a sociable being, needs associations that will help











## CHAPTER 20: THE MINISTRY

*Make full proof of thy ministry.—II Tim. 4:5.*

The Christian minister is a servant. The derivation of the word minister makes this its primary meaning. He is a servant in the truest and fullest sense of the word. In this he but follows the example of his Lord and Master, who “came not to be ministered unto but to minister.” Thus the service of the Gospel





qualified, supported, and finally rewarded by the Lord.

## THE PURPOSE

The place given the ministry of the Gospel in the Scriptures shows that its purpose has a two-fold condition of service: (1) Subservient in nature, (2) authoritative in application. Under the first condition the minister serves under the direct leadership of Christ, the Head of the

Church; under the second, he is placed in authority, directing the work to some extent through others, and placed under weighty responsibility.

**1. The Minister as a Servant**— As such the Bible refers to him as—

- a. A servant (Jas. 1:1).
- b. A laborer (I Cor. 3:9").
- c. A helper (II Cor. 1:24).
- d. A steward (Tit. 1:7).
- e. A witness (Acts 1:8; Rev. 11:3).

**2. The Minister Vested with Authority.**—As such the Word declares him—

a. An ambassador (II Cor. 5:20).

b. An overseer (Acts 20:28).

c. A pastor (Eph. 4:11).

d. A ruler (I Tim. 5:17).

e. A bishop (Tit. 1:7).

f. An elder (I Tim. 5:17).

## THE CHIEF AIM

The chief aim of the ministry is to bring men to Christ and to build them

up in Christ. It is the perpetuation of the ministry of Christ begun by Himself while on earth. This is accomplished—

**1. By the Preaching of the Word.**— “Go ye into all the world, and preach the gospel to every creature,” is the commission that confronts every minister as he steps into his sacred office. There is nothing that can take the place of preaching. It is the means ordained of God, foolish

though it may seem to some men, by which men shall find salvation. “It pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21).

**2. By the Propagation of the Church.**— The Church is the one institution on earth established by Jesus Christ. He is still its spiritual Head. It is made up of believers who have been saved through the ministry of the Word.







assurance that his life and work will meet the approval of “the Shepherd and Bishop of your souls.”

## QUALIFICATIONS OF THE MINISTRY

As the office of the ministry is a calling directly under the control of the Lord; since He calls, qualifies, supports, and rewards His ministers, and yet calls the Church to have a part in the choosing, ordaining and sending forth of the





**1. The Enduement of the Holy Spirit** (Luke 4:8; 24: 49; Acts 1:8; 2:1-21).— The work of the ministry is a spiritual work. It deals directly with the spirits of men and can only be accomplished through the leading and power of the Holy Spirit. Were it possible for a man to attain to all the other qualifications laid down in God's Word, yet lacking the baptism of the Holy Ghost, the call of the Spirit and the infilling of



successful minister.

**2. A Blameless Life** (I Tim. 3:2; Tit. 1:5, 6).—

God demands the highest type of character in His servants. To be successful in the service of the ministry, a man must necessarily be possessed of a blameless character. A life besmirched by a record of sinful indulgences, possibly before conversion, for which full restitution has not been made in the eyes of them "that are

without,” tendencies toward evil habits, lack of control of temper, or greed for money or honor or worldliness in any of its forms, should have no place in the character of the minister of the Gospel. His life may not be above criticism, but it must be free from worldly spots and above blame.

**3. An Influential Reputation** (I Tim. 3:7).— A minister’s work affects largely the unconverted of the





**4. Humility** (Acts 28:19; I Pet. 5:5).— All successful ministers of the past were possessed of a wholesome degree of Gospel humility. Possibly the two greatest ministers before the Christian era were Moses and John the Baptist. The first has been called “the meekest man of the earth” (Num. 12:3). Of the second, after his marks of genuine humility were set forth—in dress, dwelling, manner of life, position—Jesus says, “Among them that are

born of women, there hath not risen a greater than John the Baptist.” The foundation of all true greatness is true humility. Nothing is so repellent in a public servant as a proud, vain, self-important, arrogant, honor-seeking spirit. God can do nothing for or with a proud spirit. God exalts the humble.

**5. Unselfishness** (I Cor. 9:20-22).— A boon companion to humility is unselfishness. Pride and





difficulties and winning a point for the cause. “Let patience have her perfect work” in the ministry.

**7. Steadfastness** (I Cor. 15:58; Eph. 4:14-16; Jas. 1: 8).— Steadfastness, or firmness and loyalty to the right, is a quality that finds frequent use in the work of the ministry. Double-mindedness is condemned in Scripture. Such a man “is unstable in all his ways.” The minister needs to be very cautious and deliberate in settling











be funereal, ascetic or painfully serious, but he needs to be composed, thoughtful, “sober” and “grave.”

Frivolity, lightness, and boisterous levity are not qualities to make the work of a minister effectual.

**11. Vigilant** (I Tim. 3:2; II Tim. 4:5).— The minister is a “watchman on the walls of Zion.” It is his duty to have a watchful eye and give the note of warning of approaching danger. He must be wide



**12. Studious** (I Tim. 4:13; II Tim. 2:15).— “Give attendance to reading,” the young minister Timothy is admonished. A timely modern admonition to serve as an appendix to the above would be, “and be careful what you read.” Let that reading be first of all the minister’s standard library, the Bible, and all the rest should be in harmony with it. It is well to: often study the admonition, “Study, to shew thyself approved unto God,” in this age

when the temptation to cater to the approval of the world and the popular mind is so dominant. The true minister will study the Word, other good books, his life, the signs of the times, the needs of the Church, the mission and other problems of the Church and everything that pertains to the success of his work as an effectual minister. The minister needs to be habitually studious.

## **13. Sound in the Faith**











to prove himself qualified for this sacred calling. The Church can better afford to wait a while longer than to ordain a bright and apparently useful man, untried and a novice in the faith. Such hasty steps often lead to bitter repentance when much mischief has been wrought to the cause, and it is too late to retrace and undo the harm resultant from the mistake.

**15. Free from Unsuitable**

**Matrimonial Relations**  
(I Tim. 3:2, 11).— The minister's wife figures largely in his success or failure, and consequently the weal or woe, of the congregation over which he is set. In this age of easy and unscriptural marriage and divorce laws, it is essential that the minister, especially the bishop, take a firm stand as to what constitutes correct scriptural matrimonial relations. Unless the minister can stand before



trying and arduous work of the ministry the help of a life companion and the full co-operation on her part is essential to successful service for Christ and the Church.

**16. The Gift of Teaching** (I Tim. 3:2; 4:11; II Tim. 2:2, 24).—Knowledge and the possession of facts alone do not make a teacher. The power to teach is a gift, an endowment. It is an aptitude that cannot be acquired by storing up



to select such men for the ministry as have the gift to impart knowledge to others and lead others in the development of truth.

**17. Executive Ability** (I Tim. 3:4, 5).— Since the ministry is responsible for the execution of God's order in the Church and the discipline of its members, as well as the general leadership of the body of Christ, it is mandatory that a man give evidence of the ability to lead and govern before





own house, how shall he take care of the church of God.”

**18. Separate from Worldly Entanglements** (I Tim. 3: 3; II Tim. 2:4).—Coveting worldly power, “greedy of filthy lucre,” entanglement with “the affairs of this life,” are disqualifications carefully noted by the inspired writer. Secular affairs have their place, even in the life and activities of ministers. Paul emphasizes the fact that



crown of life” given after the “good fight” is accomplished rather than to the fading honor and the hollow applause of the world. He is the pattern for the “peculiar people” of God and an example for a “separate-from-the-world” body to follow.

**19. Devotion to Calling** (I Cor. 9:16-18; II Cor. 12:15).— Paul was willing to “spend and be spent” for the cause he had espoused, even though he















fully placed into the hands of the Lord and there is assurance that His blessings and approval rest on the work.

## OFFICES OF THE MINISTRY

According to the inspired report of the apostle, the offices ordained of God for the “work of the ministry” are: Apostles, prophets, evangelists, pastors and teachers (Eph. 4:11, 12). The modern Church aims to cover the work of these

















it.”

**Minister.**— This is also a term of accommodation. The technical meaning of the word is servant, or slave. It is widely used in the sense of special servant in both civic and ecclesiastical economy. Every member of the ministry, of course, is a minister. Already in the Jewish Church was the term officially used (Luke 4:20). The Holy Ghost called Paul to be a “minister” (Acts 26:16).



performs many of the functions and rites of the Church, serving the cause in a general manner.

**Deacon.**— The office of deacon seems to have been created in the early days of the Christian Church. There was need that someone especially appointed to take care of the poor and look after the needy of the Church should be ordained to that work, and so the Church ordered the ordination of seven men “of honest











Church, laboring in such congregations where they are called. It is a scriptural office. Acts 21:28; Eph. 4:11. Timothy is admonished in the last words of Paul to “do the work of an evangelist” (II Tim. 4:5). Not all members of the ministry are qualified as evangelists, but all evangelists should be chosen from the ordained ministry.

**Missionary.**— This is a term not found in the Bible. But from the







teachers. That many of the theological schools of the land employ unsound teachers, and are thereby leading many into error regarding the Bible and religious beliefs ought to arouse the Church to the sense of her duty along this line and see to it that only such teachers are given place as are sound in the faith and orthodox in every true sense of the word.

## THE CALL TO THE MINISTRY



any other profession—by choice or special fitness? Is a divine call essential to the ministry today? A brief consideration of the subject follows.

**1. The Call is from the Lord.** — God has always exercised an exclusive proprietorship over the call of men as leaders of His people. God called Moses in an unmistakable manner. He did not exercise authority to assign the masses their occupations, but He did











**2. The Call is Through the Church.**— The Church usually dates her birth from the day of Pentecost. The nucleus of that body was contained in the Twelve. It was to the chosen men that Jesus said, “Upon this rock I will build my church” (Matt. 16:19). See also Matt. 18:18. It was to the spokesman of that body (Peter) that Jesus said, “I will give unto thee the keys of the kingdom of heaven, and whatsoever







as our testimony, we conclude that all divinely sanctioned minister are called of God through the Church.

## How THE CALL IS RECOGNIZED

The vital question that often presents itself to the Church and the individual is to determine whether the Lord has or has not called a certain person to the ministry. There should not and need not be occasion for the Church



to make so serious a mistake as to ordain an uncalled worker, or set one aside whom the Lord has called. Here are a few tests:

**1. Individual Conviction.**— “From the beginning” God determines His workers. If the individual is true to his nature, there will be an inward conviction, a holy desire, an evidence of responsibility, an assurance that God wants him for His special







# Requisite

**Qualifications.**— God

never asks a man to perform a certain task, or, to become responsible for a work for which he is not qualified. He furnishes the means by which the work can be done. He said to the humble fisherman, "Follow me, and I will *make* you fishers of men."

There often accompanies the call a keen realization of unfitness and unworthiness. Moses felt it. Paul realized it. Many a modern minister who



individual nor the Church need make a mistake; nor will they, if they are right with God. It is unsafe, unscriptural, and damaging, if not ruinous, to ordain an unqualified man to the ministry. (See on qualifications elsewhere in this chapter).

**3. Witness of the Holy Spirit.**— While Jesus was upon earth. He called His ministers personally. When He ascended to heaven He sent the Holy Spirit as the abiding and





me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2). That same voice speaks in an unmistakable manner to the Church today. Listen to the voice of the Spirit.

#### **4. By the Unanimous Voice of the Church.—**

If a congregation is in line with God, especially if it is not a large one, the choice for the ministry is frequently determined by the unanimous conviction of its members. This may























responsibility in this important matter, spells punishment.

All whom the Lord calls find their field of labor, if they submit to Him and the call. The Lord opens the way; unless He does, there is no call. Only unfaithful men can hinder the call of the Lord, none can defeat it.

Lord Jesus, send us faithful ministers.

## THE MINISTER'S PREPARATION



















**2. Reading.**— “Give attendance to reading” is Paul’s admonition to a young minister. I Tim. 4:13. This word of admonition is inspired and effective today as much as ever. The minister who would do effective work in the pulpit or among his flock, must have a correct view of all that pertains to his work. He needs to be posted on the issues of the day as well as the teachings of the Word. It















# THE WORK OF THE MINISTRY

The work of the ministry is of a four-fold nature:—(1) Preaching, (2) Administering the rites of the Church, (3) Caring for the flock, (4) Discipline. These different phases of the work we shall endeavor to consider in the light of God's Word.

**Preaching.**— This has been called “a divine art.” It is the most important activity of the Christian

















we be faithful to our trust.

## **Administering the Rites of the Church.—**

The work of baptizing penitent believers, officiating at the communion, anointing the sick, solemnizing marriages, conducting funeral services, and serving in the administration of all the rites of the Church belongs to the ministry. This position is sustained by the Scriptures. See Matt. 28:19, 20; Jas. 5:14.

There is no clear case in the Scriptures where other than the ministry officiated in these rites; neither has it become a common practice in the Christian Church of today for laymen to do this work.

**The Care of the Flock.**— Pastoral work falls to the ministry. The ministers are the shepherds of the flock. They see that the members are supplied with wholesome food and drink, spiritually They are

also under obligations to see that the needy are cared for, the sick visited and the flock shepherded in a general way. In the care of the flock the deacons have a prominent place. See Acts 6:1-6.

**Church Discipline.**—The ministers are the executives of the visible body of Christ. Every wise ruler seeks to govern the people over whom he is set by the consent and help of the governed. So will the wise church executive



be considered for the office of bishop. “For if a man know not how to rule his own house, how shall he take care of the church of God” (I Tim. 3:5). The ministers and deacons help the bishop, the chief executive, in keeping the Church in Gospel order, ruling “not as lords over God’s heritage, but being ensamples to the flock” (I Pet. 5:2, 3).

## **SUPPORT OF THE MINISTRY**











13:18. It was the prayers of the Church that helped an early minister out of a serious difficulty. Acts 12:5. The prayers of the laity are recognized means in helping the ministry to successful labor. II Cor. 1:11. When a congregation prays in the true spirit for its minister, he will not lack any other good thing from their hands.

**2. Obedience.**— The Word enjoins the congregation to "obey them that have the rule



**3. Words of Encouragement.**— Do not flatter. Flattery is deception. It can do no one any good, and has been the hurt of many. But a word of encouragement by way of approval for faithful service rendered, spoken at the proper time and in the right spirit, goes a long way in helping ministers over hard places.

**4. Assist in the Work.**— Some people seem to think that the minister is called





attendance, etc., etc. Do not attempt to take the minister's place, but be helpful to him.

**5. Assist in Physical Labor.**— The minister is trying to make a living for his family while performing the duties of his office. His ministerial duties require time, money, energy, and absence from home and his secular work. See to it that he does not suffer along this line. Plow his field, reap his grain, take

his place in the shop; divide up the loss of time and energy with him. Here the mutual “burden-bearing” law is in full force.

## **6. Provide the Necessities of Life.—**

The minister and his family need to eat, just as other people do. He is handicapped in providing a living because much of his time is spent in the evangelistic field and away from his secular work. This has a









any line is because he needs it, not because of services rendered.

## **AGAINST A STIPULATED SALARY**

The Word of God is emphatically against the preaching of the Gospel or doing any other Gospel work for money. Gospel work has no money value; it cannot be measured by dollars and cents. The Bible condemns men who serve in the Gospel for “filthy lucre” and







that he might serve the Corinthians. He accepted help when it was needed. He testified that he labored with his hands not only to support himself, but at times his colaborers as well. Acts 20:34. It is honorable, healthful and scriptural for a minister to labor with his hands to support himself and his family.

## **2. The Minister the Servant of the Lord.—**

A servant naturally looks to his employer for his





approval.

**3. The Salary A Muzzle.**— When a man or a set of men employ another and pay him a stipulated amount of money for his time and his accomplishments, they have a legitimate right to dictate the kind of work to be done and the manner of doing it. When this is applied to the ministry, it can readily be seen how such an arrangement would destroy freedom of speech and independence



Gospel has any moral right to place himself into a position where he may not freely speak the truth as it is in Christ Jesus, and as the occasion and the Holy Spirit may direct.

**4. Commercializes Gospel Work.**— If the minister's work is to be placed upon a plane with all other professions, it is but natural that the commercial phase should go with it, and so it should not be surprising to hear that a certain minister







## 5. Becomes an Entangling Snare.—

The Word declares:

“He that is called in the Lord, being a servant, is the Lord’s freeman,” and admonishes, “be not ye servants of men” (I Cor. 7:22, 23). To go into a contract to preach the Gospel on a money basis robs the “servant of the Lord” of that freedom from men and places his feet in an entangling and dangerous snare. He is expected to live after the highest order of the day.











# CHAPTER 21: THE CONGREGATION

*I was glad when they  
said unto me, Let us go into  
the house of the Lord.—  
Psa. 122:1.*

## INTRODUCTORY

The words “church” and “congregation” are often used synonymously. In the Word of God the word “church” is used to represent (1) the general body of believers (Acts 2:47); (2) a local church or congregation (Acts 8:1), and (3) members of the



visible body of Christ without reference to locality, organization, or number (Acts 12:2). The Greek word “ekklesia,” usually translated “assembly,” is used to represent both the Church and a congregation in the Church. The congregation is the Church in organized form, located in any one place, and is composed of both the laity and the ministry.

**Organization.**— Every properly organized



Members moving into a new community should always see that a sufficient number locate near enough together to effect an organization for a congregation and conduct a Sunday school, thus preserving the order of the worship of God's house, maintaining the spiritual life of the members and leading their children into the faith once delivered to the saints.

**Qualifications of**

**Membership.**— The qualifications for admission into a local congregation should be the same as those for admission into the church in general. Only such persons who (1) have thoroughly repented of their sins, (2) give evidence of genuine conversion, (3) have been duly baptized on their faith, (4) declare themselves in full accord and harmony with the faith and practices of the church, (5) live lives

separate from the world and are consecrated to God and, (6) express a willingness to fully submit themselves to the Word of God and the order and discipline of the Church should be considered eligible for membership in full standing and fellowship in any congregation of the brotherhood.

## RELATION OF LOCAL CONGREGATION TO CHURCH AT LARGE



privilege to draw on the same for recruits in the service.

## **The Congregation A Part of the Church. —**

The entire Church, north, east, south, west, at home and abroad, comprises the “body of Christ” on earth.

As the natural body is made up of parts and members, so the Church is made up of local congregations, and the congregations in turn of individual members. While the local









district conference to the general conference. In this way the influence, intelligence, sympathy, energy and spirituality of each member may be felt throughout the entire body of the Church, and the united influence of the whole Church is available for each individual member. This is the order taught in the Gospel. See Acts 15 and I Corinthians 12.

**Obligations and Privileges of the Local**

## **Congregation.—**

Each individual congregation should be made to realize its obligation in supporting the general work and institutions of the Church at large—its missions, its publications, its educational institutions, its benevolent activities and all the objects of support organized and maintained by the Church. The same may be said of its conferences. Each congregation should be represented in each

session of the district conference and also in the general conference. Only as the local congregations ardently support the various institutions and activities of the Church can she hope to accomplish the greatest good for the cause and bring glory to the Head of the Church—Jesus Christ.

## GOVERNMENTAL AUTHORITY

As noted in a preceding











and should cheerfully submit to such regulations as the representatives of the entire Church consider wise and prudent in the furtherance of the best interests of the entire body. "In multitude of counselors there is safety" (Prov. 24:6).

## CONGREGATIONAL DUTIES

The duties of laity to ministry and ministry to laity are discussed at some length in the chapter

on THE MINISTRY. (See pp. 302-334.) It will be the aim here to confine the discussion on these duties more especially to the local congregation rather than to the Church at large.

**Duties of Ministry to Laity.**— Much depends upon the ministry in making the work of a congregation successful. A congregation cannot prosper when led by an unqualified or disloyal ministry. “Like priest; like























duty of the ministry, as much as possible, to visit the members of the congregation in their homes, pray for and with them and by personal appeal and help encourage them in the work of the Church and the Gospel. The value of this line of work cannot lightly be overlooked. Read Acts 20:31 and Romans 1:9.

**Duties of Laity to Ministry.**—The work of a congregation is a success

































by him in all things, the consecrated minister takes new courage and triumphantly declares, “I can do all things through Christ which strengtheneth me.”

## THE LAYMAN'S OPPORTUNITY

The day is past when the work of a congregation rests solely upon the shoulders of the ministry. So many avenues of direct service are open to the laity, and so many

opportunities await its grasp that no one need pine for work, or excuse his inaction because there is nothing for him to do.

**The Sunday School.**—The Sunday school is practically an indispensable part of every congregation, and superintendents, teachers, and other officers are needed. These as a rule come from the laity. Qualified and faithful Sunday school workers in their place are



**The Young People's Meeting.**— There is scarcely now a live congregation that does not support one or more Bible meetings especially for the younger members. This work is becoming church-wide and offers a splendid opportunity for the use and exercise of the God-given gifts of the young people, especially in the building up of the cause of Christ.

**The Mission Sunday**





evangelization of the world.

**The City Mission.**— Besides these rural missions, which are usually cared for by those in the home congregation, the city mission is constantly calling for workers to help in bringing the good news of the Gospel to the lost and fallen in the dark regions of our cities.

**The Benevolent Institutions.**— Our

homes for the aged, for the orphans, our sanitariums and kindred institutions of the Church established for the sake of the poor and helpless are avenues through which our lay members may dispense their Christian energies in bringing cheer, courage and salvation to the unfortunates, thereby obtaining the reward promised in Matt. 25:34-40.

**The Cause of  
Christian Education.—**



the fiber of the maturing intelligence and knowledge the nobler thread of Christian loyalty and consecration to God and the cause of the church, has a gift, an opportunity, a work that is excelled by no other. These institutions are calling for laymen qualified for these positions.

**The Foreign Field.**—No quarter of the Gospel realm is calling more loudly for true Christian





many (II Cor. 3:2) to convince them of the reality and power of the Gospel of Christ in the lives of men, for the world reads Christians more than they do the Bible. This opportunity is open to all. Seize it and use it to God's glory, and you will be sure of the crown that fadeth not away. The greatest need of the present day Church is consecrated laymen.

**BUILDING UP THE  
CONGREGATION**



As this subject is approached, two factors present themselves: (1) the hindrances to be overcome, and (2) the helps to be enlisted. These two factors stare every congregation in the face and retard or enhance the work of building up the brotherhood.

**Hindrances.**— It has been said that “Where God erects a house of prayer, The devil builds a chapel there.”













advancement of God's work. Close the door against the greatest enemy of Christ in the Church—corroding worldliness.

**Helps.**— Having disposed of a few of the hindrances to congregational growth, we will turn our attention to a few of the helps that make for genuine advancement.

1. *Unity in the Faith.* According to Gospel order every member of a congregation is



























# PART 5 Christian Ordinances

## CHAPTERS

1. BAPTISM by A. D.

Wenger

2. THE COMMUNION by

David Burkholder

3. FEET WASHING by L. J.

Heatwole

4. DEVOTIONAL

COVERING by D.D. Miller

5. THE CHRISTIAN

SALUTATION by Daniel

Kauffman

6. ANOINTING WITH OIL

by Daniel Kauffman

7. MARRIAGE by Daniel

Kauffman

# CHRISTIAN ORDINANCES

A Christian Ordinance is a religious ceremony with a heavenward meaning. The practical value of such ordinances is to symbolize the most vital Christian principles, to furnish something tangible as an aid to the Church in maintaining the organization and to individual members in maintaining their Christian experience. It is not of such vital importance that we know

all the exact reasons why these ordinances were instituted. It is sufficient to know that they were called into being by Christ and His apostles. Following is a list of Christian ordinances and what they mean to the Church:

**Water Baptism**— “the answer of a good conscience toward God,” the initiatory rite into the visible Church, the symbol of Spirit baptism, which initiates into the invisible

# Church of Jesus Christ.

**The Communion**—instituted in memory of our Savior's broken body and shed blood, showing "the Lord's death till he come," symbolizing the unity and oneness of believers.

**Washing of Saints' Feet**—a token of humility, and of mutual service, and of the brotherly equality of believers.

**The Devotional Covering—** “a sign of authority,” symbolizing the relation of Christian woman to Christian man, as woman’s long hair symbolizes the relation of natural woman to natural man.

**Salutation of the Holy Kiss—** symbol of the “fervent charity” which should exist among believers.

**The Anointing of Oil—** symbol of God’s



grace, manifested in healing power.

**Marriage**—the union for life of one man and one woman who thereby become “one flesh.”

A literal observance of these ordinances, when kept in the spirit of Him who gave them, can result only in great blessings to both Church and individual members. “If ye know these things, happy are ye if ye do them.”

## CHAPTER 22: BAPTISM

*Go ye .... teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.— Matt. 28:19.*

Jesus came to John to be baptized of him. John hesitated, because Jesus was worthier and mightier than he. At the command, "Suffer it to be so now," and the reason, "for thus it becometh us to fulfill all righteousness," John baptized Him. What did Jesus fulfill? Were there any baptisms under

the law? Yes; and He had to fulfill them as well as the rest of the ceremonial law. The law is “holy,” “spiritual,” “righteous” (Rom. 7:12, 14; 8:4). Jesus fulfilled every jot and tittle of it.

## CEREMONIAL CLEANSINGS IN THE LAW

**“Divers Washings.”**—All Who know the original Greek know that Paul’s “*diaforois baptismois*” is translated “divers washings” (Heb. 9:10).







**Sprinkling.**— There is a translation of the Old Testament from the original Hebrew into Greek by seventy-two Jewish scholars at Alexandria about 280 B. C. In the apocryphal book Ecclesiasticus 34:25 it says, “He that washeth (baptizomenos) himself after the touching of a dead body, if he touch it again, what availeth his washing?” That this baptism was sprinkling is



















affair these table-beds were. These things were certainly all baptized the same way, and by effusion, as was their manner of purification. The beds have stuffed mattresses, some highly ornamented. Men recline on them at meals. Jesus having a half-sitting posture on such a bed at the table, a woman could easily stand behind Him and wash His feet with her tears.

**What**

**these**



## Ceremonies Teach.—

Jesus did not fulfill these Jewish traditions but condemned them; however, they give us light as to the design and mode of baptism. There were divers baptisms (cleansings and purifications) which were God-given, as we have already noticed, and which Jesus did fulfill. We know that at His baptism He fulfilled something, or He would not have spoken of a fulfillment. And what could He more properly





Paul wrote to the Corinthians. I Cor. 10:1, 2. The apostles who administered baptism in the Christian Church were inspired to recognize certain similar ceremonies in the Old Testament as baptisms.

**The Red Sea Baptism**— God baptized with water in the Red Sea. By it the Hebrews were ceremonially initiated into covenant relationship with God under the leadership of Moses. They





water .... The voice of thy  
thunder was in the  
heaven: the lightnings  
lightened the world ....  
Thy way is in the sea ....  
Thou leddest thy people  
like a flock by the hand of  
Moses and Aaron.” “The  
clouds poured out  
water”—baptism at the  
hands of God Himself  
upon a pathway  
miraculously dried from  
sea and rain.

## MESSIANIC BAPTISM

Baptism had never been









forerunner. Where had they learned in prophecy that Christ would baptize? If they found it then, can we not find it now, in the light of its fulfillment?

**The Light of Prophecy.**— The Lord through the prophets says, “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring” (Isa. 44:3). “Then will I sprinkle clean























*blood a baptism. “Yea,” he says, “the helpless, innocent children, though baptized with the blood of the Lord, and having the sure promise of the kingdom of God, if not baptized with this (Catholic) baptism, must be buried without the graveyard as accursed.”]*

**Purifying.**— Baptisms with the blood of animals ceased with the fulfilling of the ceremonial law. He who told John what to baptize with, and what to









Gospel—and includes all under the one name, “purification.” See in Lev. 14:18, Num. 19:11-21 and many other references how this purifying was done, and you have the mode.

**“Much Water.”**— “And John was baptizing in Aenon, near to Salem, because there was much water there” (Jno. 3:23). Aenon cannot be located with any certainty now by any one. One traveler places it on the Jordan,







They baptized with water.

**Silent as to Mode.**— In Aenon, in Bethabara, in the wilderness, and in the Jordan are the only given localities of John's baptism. Christ's baptisms, so far as we have any record, were confined to "the land of Judea" (Jno. 4:1, 2; 3:22). They give very few accounts of the observance of the ceremony and never any account of the mode, for that had long been given and understood.

**“With Water.”**— The baptism in Jordan has been a subject of much interest, chiefly because Christ was baptized there. “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matt. 3:5, 6). It was utterly impossible for him to do all this in six months, except “with water.”

The River Jordan is a













heart, soul, and body.

**Place of Baptism.**—There is no evidence that John ever held services in a building of any kind. “He was in the deserts till the day of his shewing unto Israel.” During his ministry he ate locusts and wild honey and dressed in camel’s hair. Services were held in open air, where Christ also frequently preached. Water being scarce in many parts of Palestine, it is not likely that they held









**Anointing with Oil.**—  
The use of oil as a ceremony was discontinued, except for the sick. “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord” (Jas. 5:14). We have never heard of any one anointing with oil except by pouring. Anoint *with oil*—*pour* oil upon them. Jesus anoints (baptizes) *with the Holy Ghost*—always by

effusion. Baptizing *with water*—mode the same.

**Baptism of Suffering.**— The use of the blood of slain beasts passed away with the ceremonial law. The many baptisms with blood (Heb. 10:9, 22) defiled the surface of the body, yet God in connection with the outward ceremony purified the flesh. The sins were held in remembrance till Christ should take them away. Isaiah says of Christ's



## Water Baptism.—

Water alone began with John to be the only liquid element used in ceremonial baptism. Naturally it has a cleansing efficacy and is within easy reach of all people. This cannot be said of any other liquid. God sent John to baptize *with water*. No wonder he kept saying, “I baptize with *water*,” since other liquids also had formerly been used, mostly blood. Heb. 9:22.

**The Mode.**— Any small quantity of water may signify cleansing. In the absence of any instruction by Moses, John the Baptist, Christ, or the apostles as to the quantity to be used in baptism, the Church leaves this to the discretion of each administrator. The mode is usually termed “baptism by pouring.” As stated before, since the baptism of the Holy Ghost, whenever mentioned, is mentioned in connection















**Water Baptism a Symbol of Spirit Baptism.**— Paul says there is “one baptism” (Eph. 5:4). That is the one baptism mentioned in I Cor. 12:13: “For by one Spirit are we all baptized into one body.” All true believers have been baptized into the one body, the Church of Christ, by the outpouring of the Holy Ghost. How about the Greek word “baptidzo” in all these Holy Ghost baptisms? It is there time and again, in















sin. Water washes away sins in symbol only, for it is by the blood of Jesus that all sins are washed away. I Jno. 1:7.

**Cleansing before Baptism.**— Cleansing from sin should precede water baptism. Jesus worked that way when He was on earth. He forgave a helpless invalid in a crowded house. “When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee” (Mark 2:5).

He was then healed of his sickness. John demanded “fruits meet for repentance” before baptizing people. We observe baptism because our sins are already forgiven, not that they may be forgiven.

**“For the Remission of Sins.”**— Three thousand converts became anxious inquirers under Peter’s Pentecostal sermon and Peter answered, “Repent, and be baptized every one of you in the name of



















that in the new teaching John held forth, a thorough purification of the soul, before baptism, by Christ who is our righteousness, was expected. Observe how this Jew associates purification with baptism.

**The Baptism of the three Thousand.—**  
“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” This



authorities would have permitted the baptism of the multitudes in the reservoirs which furnished the city with water. One hundred twenty had been baptized that morning when God “poured out” His Spirit upon them. By the same mode the three thousand could have been baptized at the same place that afternoon.

**Does Water Baptism Precede Spirit Baptism?—** Before the













**One Application Sufficient.**— Only one application of water is necessary. Father, Son, and Holy Ghost are recognized as the one triune God. They are all called God, have one name, therefore we read, “baptizing them in the name,” not names. Three actions signify belief in three Gods, which is polytheism. Baptize with one application in the name of the three, just as Jesus will come in three

glories at one coming.  
Luke 9:26. “Let all our  
actions be done in the  
name of the one triune  
God—the Father, the Son,  
and the Holy Ghost—and  
not (as is done by those  
who baptize in three  
actions) in the name of  
each individual of the  
Trinity.”

**Philip and the Eunuch.**— Philip  
baptized an Ethiopian  
eunuch whom he found in  
his chariot returning from  
worship at Jerusalem,



much water Philip applied to him. That has been withheld from us. If it were told, multitudes would doubtless think that if they did just that way in every detail they would obtain salvation by the ceremony.

**Baptism of Saul.**—Saul of Tarsus was baptized, evidently in the house of Judas in Damascus. Ananias came to him, laid his hands on him, and he received his sight, was filled with the



Holy Ghost, arose (Gr. “anastas,” having risen up), and was baptized. He was very weak from three days fasting and prayer. “And when he had received meat he was strengthened” (Acts 9:17-19).

**The Jailor Baptized.**— In a Philippian jail, at the midnight hour, the keeper of the jail and his family were baptized. Acts 16:25-40. Paul and Silas had been put into the











die at any time?

**Water Baptism not Regeneration.**— Water baptism is not the new birth, but some virtually say that it is. Jesus said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jno. 3:5). This second birth is all from above. (See marginal reading of 7th verse, also the original Greek.) The idea that this means a birth of literal water would make the one





















































# INFANT BAPTISM

Infants are not to be baptized and received into the visible Christian Church. When Jesus took them up into His arms and blessed them we are sure that He did not baptize them, for “Jesus himself baptized not” (Jno. 4:2). In fact, the Bible is completely silent on the baptism of infants, recording not one single instance where an infant was baptized. We read of four households that were













of the world,” including all the original Adamic sin, and children need no baptism until they become responsible creatures and yield to the call of God to repent of sins knowingly committed and to faith in our Lord Jesus Christ.

## **BAPTISM IN HISTORY**

More than eighteen hundred years have passed since the apostles preached and baptized. Soon after their departure

error sprang up and many have erred as to the design and mode of baptism. But God has always had faithful followers who perpetuated the holy designs and ceremonies instituted by Christ and observed by the apostles. The Bible reveals to us the will of God. History reveals to us the actions of men which may or may not be in accord with the Gospel.

**Early Literature.**—  
There was little written on





















































because for centuries it was practiced by the Roman Catholics and is still practiced by the Greek Catholics. Scholarly immersionists are always great historians—but they have never been able positively to establish a single instance of immersion earlier than Tertullian, who acknowledged that it is adding to the Gospel.

**Ancient Sculpture and Frescoes.**—The most ancient sculpture



























Armenians, and Nestorians, who have held the longest to the trine immersion theory of Tertullian, are seen today by missionaries and travelers to set their children up in fonts of warm water and dip the water for baptism on the head with the hands.

**Abuses.**— Water has been one of the chief idols of the heathen of all ages. In many parts of the world they now frequently dip themselves in rivers and



the pagan millions poured into the Church they brought immersion with them, which never had been practiced among Jews and Christians for baptism, but the simple effusion which rings throughout both Testaments, while the word immersion is a total stranger to Bible phraseology.” (Godbey, P. 95.)

## CONCLUDING THOUGHTS

The laws of health, of















## CHAPTER 23: THE COMMUNION

*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.— I Cor. 11:26.*

### MEANING AND USE

Instituted by our Savior.— The communion is an ordinance or ceremony by which we celebrate or commemorate the suffering and death of our Lord and Savior Jesus Christ. On the night of His betrayal “He took bread,





















were great drops of blood falling down to the ground;" the courtroom, where shameful and brutal treatment was meted out to Him under the name of "trials;" Calvary, where He died the vicarious death, pouring forth the crimson flood which made salvation possible.

**A Testimony.**— Not only is the communion a reminder to ourselves that Jesus died to save us, but it is a testimony to others



publish His death.” This means more than a mere eating of the bread and drinking of the fruit of the vine, and for this reason the facts connected with the crucifixion of Jesus, and what this means for us, should be clearly presented on communion occasions.

**A two-fold Meaning.**—The communion has a two-fold meaning. By partaking of the symbols of the broken body and shed blood of Jesus we not









Heb. 12:25. Indifference in the observance of so important a command is such a sure sign that all is not right with God that a number of our churches have adopted resolutions to the effect that if any member absents himself from communion three successive times (except for just reasons) he should be considered under church censure.

**Appropriate Symbols.**— No more appropriate symbols than





the cup, so typical of His cup of suffering, so typical of the blood which purifies, and say, "This is my blood." These types become all the more real when we remember His words, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

## SOME THEORIES

## EXAMINED

**Transubstantiation.**— This is defined as the supposed conversion of the bread and wine into the body and blood of Christ.” The Catholic believes that when he takes that little wafer at communion he is actually eating the body of Christ. (There is a little discrepancy here, as the priest drinks the wine for the whole congregation, and thus according to that theory only the priest



































drinks condemnation to himself.

**Open Communion.**—Those favoring this theory accuse the advocates of close communion of being “selfish.” In response to this it might be well to notice that about the only difference between open communionists and close communionists is the different places where the line is drawn, one being more liberal than the other. In one sense the principle is the same, in



















table of the Lord is something like this: If there are any members here from a distance who are one with us in faith and practice and who are in good standing and at peace in their home congregations, they are invited to commune with us.

**The Full Meal—** Since Christ ate a full meal with His disciples at the time He instituted the communion, there are some who contend that



























of the gospels.

## OTHER THINGS CONNECTED WITH THE COMMUNION

**Qualifications of Members or Worthy Guests.**— Who are proper persons to take part in the communion? We have already considered the duty of the Church to see that the membership be in the best possible condition for communion. If the Church has her duties along this line, each













man, and drink his blood, ye have no life in you.” We consider this ordinance to be of great importance, yet we must be careful not to lay too much stress upon a formal observance of it. There is no saving virtue in its form and substance, unless in our daily life “we eat the flesh and drink the blood” of our Lord and Savior.

**Frequency in its Observance.**— The Jewish passover was observed once a year, in



observed every Sunday, as some churches practice. This custom is apt to drift into formalism; that is, observing the form without entering into the spirit of the service. The custom in many churches of observing the ordinance about twice a year is, in our humble opinion, about as scriptural and as serviceable as we can make it.

**Time of its Observance.**— The time for holding the passover







(near midday)? If there is a difference as to time, it would be in favor of the noon hour. But in the absence of divine instructions on this point we should refrain from making law when there is no law.

**A Blessed Privilege.**—We have referred to the communion as “a command,” and as such emphasized the duty of being obedient to it. But we wish especially to look upon its observance as a





## CHAPTER 24: FEET WASHING

*If ye know these things,  
happy are ye if ye do  
them.— Jno. 13:17.*

### DESCRIPTIVE NOTES

The detailed account of our Savior washing His disciples' feet, as recorded in Jno. 13:1-17, is one of the sublimest illustrations of what His great mission to the world means to mankind.

Painters and engravers of many centuries have used their best talents in

the endeavor to represent the act in portraiture and sculpture, and yet the deeper meaning of the ordinance is as little understood by the masses of Christian believers today as it was in the night in which it was first instituted. Sad to admit, the blind protest of Peter—"Thou shalt never wash my feet"—prevails today among the professed followers of the lowly Jesus.

One of the "All

**Things.”—** That the washing of the saints’ feet is one of the “all things” commanded by our Savior in the great commission (Matt. 28:19, 20) cannot be successfully contradicted. Critics on this point, however, are quick to ask, “If feet-washing is here included, why is there no record of its observance in the apostolic writings? Why is it not mentioned with the same frequency as communion and baptism?” In reply we will say that the reference to

the washing of the saints' feet in I Tim. 5:10 is conclusive evidence that the ordinance was in common practice in the days of the apostles.

### **Historical.—**

Furthermore, it is inferred from the writings of the Christian fathers, such as Irenaeus, Chrysostum, *[Martyr's Mirror, P 156.]*

Cyprian, Augustine, etc, that feet washing was observed in their day as well as was baptism and communion. Ambrose,









strenuous adherents of this doctrine are the Quakers and kindred orders (moralists and free thinkers holding similar views on this question) who would expunge from the Christian economy every possible mark that points to duty and moral obligation to God's will.

**A Specific Command.**—As the outward ceremonials of sprinkling, pouring, washing—so long in practice by the Jews and







communion        spiritually  
only? or if it is to be  
entirely explained away  
as an Oriental custom,  
why observe it spiritually  
?

## FEET WASHING AS A CUSTOM

Travelers        through  
eastern countries tell us  
that from the remotest  
periods of antiquity the  
Oriental        has        been  
accustomed to his daily  
bath and that with him  
“there is as much religion











time there was but little if any variation in its practice.

## FEET WASHING AS AN ORDINANCE

**Different from the Customary Feet Washing.**— As already noticed, customary feet washing was observed either by the guest himself or by some slave or servant of the household. The kind of feet washing instituted by our Savior is different from that in a











made it plain to them that what He had just now instituted had a far deeper meaning than a mere act of hospitality.

## PURPOSE OF ITS LITERAL OBSERVANCE

When observed after the manner of the primitive model the ordinance impresses the believer with the consciousness of the purifying effect that is being wrought upon the soul. Besides, in one disciple washing the feet













as Sardis which had lost her identity in being alive and yet dead because her works were “not perfect before God” (Rev. 2:4; 3:2). The “all things” pertaining to the household of faith are not performed as a means for becoming just, holy and perfect as a church, but they are obeyed because the body has already become just, and holy, and perfect.

**Helps to Maintain  
Equality among**









rapidly disappear.

**Signifies having Part with Christ.**— Wilful disobedience to any of the Lord's commands separates us from all the interests we may have in the plan of salvation. “If a man love me, he will keep my words.” “If ye keep my commandments, ye shall abide in my love.” Peter was told kindly, “If I wash thee not, thou hast no part with me.” To have a part with Christ means not only to enjoy His



ordinance which is so plainly taught as is feet washing. Yea, verily, “to him that knoweth to do good, and doeth it not, to him it is sin.”

## **A DISTINGUISHING MARK OF A WORTHY WIDOW**

That the washing of the saints’ feet was of recognized importance in apostolic times is evident from Paul’s instructions to Timothy as recorded in I Tim. 5:10. Among the things which were

essential to be counted “a widow indeed”, was the following: “IF SHE HAVE WASHED THE SAINTS’ FEET.” It was not “the stranger’s feet,” not “the guests’ feet,” not “the needy’s feet,” but “*the saints’* feet,” showing that it was a church affair, not a mere act of service or hospitality. Since washing the saints’ feet comes after they stranger has entered his lodging place, it is far more in harmony with the prescribed order of service here enumerated to

conclude that feet washing as an ordinance was intended in this case.

## WHY SUCH A COMMAND?

In the institution of this ordinance the Savior made His master stroke for leveling the citadel of pride and the manifest desire on the part of His disciples for preferment and supremacy over one another while members of the visible Church. The use of this ordinance is apparent when we reflect



*aspiring,  
Nor at earthly honors aim,  
No ambitious heights  
desiring  
Far above my humble  
claim.”*

By observing this ordinance we recognize Christ's authority over the Church.

How LONG SHALL MAN  
CONTINUE TO  
OBSERVE THE  
ORDINANCE?

As the communion is to



































# CHAPTER 25: THE DEVOTIONAL COVERING

## INTRODUCTORY THOUGHTS

In Paul's letters to the Corinthians we get some of the clearest views of the actual difficulties encountered by Christianity in non-Christian communities, and see the religion of Christ confronted by the culture, the customs, the various social arrangements, and



the vices of the Pagan world.

**Some Practical Questions.**— Many are the questions that poured in upon Paul, on whom rested the care of all the churches. May we eat with our heathen relatives? May we intermarry with those who are not Christians? May we marry at all? If we are married and one becomes a Christian, must such an one dissolve the marriage relation? Can slaves



discussion of these intricate problems. In the subject under consideration we also have an admirable illustration of Paul's manner of solving all practical difficulties by means of principles which are as true and useful for us today as they were for those primitive Christians who heard Paul's own voice teaching them.

**Paul's Methods of Instruction.—** In treating ethical or





of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18, 19). Is it possible that by disobedience we may add to or take from? It certainly is; and may none of us deal lightly with any part of the inspired Word.

## **AN EXPOSITION OF I COR. 11:1-16**

*Be ye followers of me,*











































































surrounding churches, where no custom putting aside the covering was to be found. Clarke says, “If she will not wear a veil, let her carry the badge of infamy.”

## CONCLUDING THOUGHTS

Finally, let us not lose sight of God’s order of arrangements, but hold fast the blessed Word. Someone says, “There are weightier matters than this to talk about.” Grant it. But this is a part of

























careful and prayerful reading of the same resolve by God's grace to be obedient thereto until the final summons to "come up higher" will render this "sign" no longer necessary.

The principle illustrated by head-covering is MODESTY and SUBMISSION . . . .

woman's beauty must NOT DISTRACT men during worship. In modern times this ordinance has taken on a different application,

however.

# 1. PROHIBITION against the wearing of IMMODEST CLOTHING:

A woman should not wear  
IMMODEST CLOTHING  
in a PUBLIC PLACE,  
where there other persons  
present beside her  
husband. The wearing of  
of SEE-THROUGH,  
TRANSPARENT dresses,  
TIGHT JEANS or  
PANTS, FIGURE  
HUGGING SKIRTS or  
BLOUSES, SHORT

MINI-SKIRTS can  
AROUSE or PROVOKE  
REPRODUCTIVE  
DESIRES and  
EMOTIONS in the  
surrounding males.  
However, it is not the  
function of these males to  
engage in any type of  
REPRODUCTIVE ACTS  
with these WOMEN. A  
woman should therefore  
not dress  
PROVOCATIVELY in the  
presence of these men.  
Only in the PRIVACY of  
her home, with her own  
husband, can a woman











what had happened, they came for his body and buried it in a tomb.

In the above scriptures, we can see that Herod was **ENTHRALLED BY THE BEAUTY AND SEXUAL ALLURE OF HERODIAS.**

John the Baptist was a type of Elijah (see Matt 11:14). He also had to **CONTEND** with a king, who allowed his wife to **HOLD THE REIGNS**, and the reason was the same. Ahab, like Herod was also **ENTHRALLED** by the **BEAUTY** and **SEXUAL**

FAVOURS of his wife,  
JEZEBEL. Herod was also  
enthralled by the SEXY,  
PROVOCATIVE  
DANCING and  
IMMODEST DRESSING  
of his niece, also called  
Herodias, that he made an  
UNWISE OATH that led  
him to BEHEAD John the  
Baptist, someone that he  
liked to hear preach.  
Herodias, however (like  
Jezebel) wasn't impressed  
with John the Baptist,  
and wanted him  
BEHEADED (in the same  
way that Jezebel wanted

Elijah BEHEADED). We can see from the above, that many woman don't take kindly to being told to DRESS MODESTLY by preachers, and also that many men LIKE THEIR WIVES or FIANCES TO DRESS SEXILY in public, in order to ENHANCE THEIR STATUS and INFLUENCE among the males, and also to make other men envious and jealous of themselves (ALL DESPICABLE MOTIVES). Getting back to Jezebel, and Herodias:

these two women were greatly IRRITATED that Elijah and John the Baptist were not similarly enthralled like all other men were, by their beauty. These women wanted to CONTROL ALL MEN. They wanted to be the HEAD. Therefore they wanted these two men, Elijah and John the Baptist, BEHEADED. They resented men having any authority over them. They preferred men who were SUSCEPTIBLE TO INFLUENCE BY

SEXUAL CHARM and  
ENTHRALMENTS. They  
RESENTED MEN that  
were ruled by RATIONAL  
LOGIC and the LAWS OF  
GOD, and were  
INSUSCEPTIBLE TO  
SEXUAL  
ENTHRALMENT and  
INFLUENCE. Consider  
the following verses:

1Ti 2:9 And I want women  
to be modest in their  
appearance. They should  
wear decent and  
appropriate clothing and  
not draw attention to  
themselves by the way



woman, not Adam, who was deceived by Satan, and sin was the result. 1Ti 2:15 But women will be saved through childbearing and by continuing to live in faith, love, holiness, and modesty.

From the above, we note that Adam was NOT DECEIVED by Satan when he ate the fruit. Why then did he eat the forbidden fruit? He was ENTHRALLED BY THE SEXUAL BEAUTY and CHARM of his wife (who



was NAKED at this time -  
and of all woman, Eve was  
the MOST BEAUTIFUL -  
because she had the FULL  
COMPLEMENT  
(PRE-BABEL,  
PRE-INBREEDING,  
PRE-ETHNIC GENES) of  
genetic material, and was  
not produced by  
INBREEDING  
(POST-BABEL,  
POST-INBREEDING,  
POST-ETHNIC GENES)  
like other women, who  
have only PARTIAL  
GENES, those peculiar  
only to their particular

ETHNIC GROUP). Adam was so ENTHRALLED BY EVE'S BEAUTY and CHARM, that he simply COPIED HER BEHAVIOUR, OF EATING THE FORBIDDEN FRUIT, WITHOUT THINKING ABOUT WHAT HE WAS DOING. It was almost as though he had NO HEAD, NO BRAINS. Paul wanted to counter this EXTREME INFLUENCE that women can have over men, by legislating MODEST COVERING, covering the

head, thereby  
SYMBOLICALLY  
SUBMITTING to MAN'S  
AUTHORITY, and not  
trying, like Eve, and  
Jezebel and Herodias to  
use SEXUAL  
ENTHRALMENT and  
CHARM to INFLUENCE  
MEN.

**2. PROHIBITION  
against the wearing of  
HIGH HEEL shoes:**

Women should not wear  
HIGH HEEL shoes, in  
order to make their  
buttocks appear larger

than they really are. This violates the principle of:

(a) MODESTY:

Women do this in order to attract (or DISTRACT) the attention of men to themselves and away from God during church worship. This is WICKED BEHAVIOUR on the part of women .... to COMPETE WITH GOD for men's attention during worship.

1Ti 2:9 In like manner also, that women adorn themselves in MODEST







MEN by IMMODEST  
DRESSING or  
CHARMING SPEECH).

1Pe 3:6 For instance,  
Sarah obeyed her  
husband, Abraham, when  
she called him her master.  
You are her daughters  
when you do what is right  
without fear of what your  
husbands might do. 1Pe  
3:7 In the same way, you  
husbands must give honor  
to your wives. Treat her  
with understanding as  
you live together. She may  
be weaker than you are,  
but she is your equal







principle is violated, viz.  
the principle of:

(c) SAFETY AND  
SECURITY:

When a woman wears  
high heel shoes, her  
movement is INHIBITED.

If a small child is about to  
step onto a busy street,  
the woman must be able,  
from a distance, to RUN  
QUICKLY towards the  
child to grab the child's  
arm and prevent the child  
from being knocked down.

Gen 4:9 Afterward the  
LORD asked Cain (the

woman), "Where is your brother (child)? Where is Abel (the child)?" "I don't know!" Cain (the mother) retorted. "Am I supposed to keep track of him (the children) wherever he (they) goes (go)?"

From the above, we can see that it is woman's duty to keep track of where little children are going, and to be their guardians. This job cannot be properly done, if the woman is wearing slow-moving, high heel



FALLS FROM THE  
ROOF.

The above scripture  
teaches that one must see  
what could go wrong and  
act in such a way as to  
PREVENT AN  
ACCIDENT OR INJURY.

Wearing high heel shoes  
could result in a very  
SEVERE INJURY to a  
person who is stepped on,  
and so should not be worn.  
Again, the wearing of high  
heel shoes violates the  
principle of:

(d) Not putting a

**STUMBLINGBLOCK** in  
someone's path:

Rom 14:13 Let us not  
therefore judge one  
another anymore: but  
judge this rather, that no  
man put a  
**STUMBLINGBLOCK** or  
an occasion to fall in his  
brother's way.

The above scripture  
teaches that  
**STUMBLING** and  
**FALLING** is an  
**UNDESIRABLE EVENT**.

In the case of a woman  
wearing high heel shoes,  
however, the woman is

ACTUALLY WEARING A  
STUMBLINGBLOCK.

Many of these woman that  
wear high heel shoes are  
very tall, thin and skinny.  
Should they be walking  
outside, in HIGH HEEL  
SHOES, in a very strong  
wind, the danger of being  
knocked over is a very  
strong possibility.  
Climbing stairs is another  
hazardous venture. FLAT  
HEELED shoes provide a  
more STABLE SURFACE  
and are more SAFER TO  
WEAR. Women have a  
MORAL



RESPONSIBILITY to  
AVOID RECKLESS and  
DANGEROUS  
BEHAVIOUR. Christ said  
that DELIBERATELY  
FALLING is RECKLESS  
BEHAVIOUR and ought  
to be AVOIDED. We  
TEMPT GOD when we  
engage in such  
RECKLESS  
BEHAVIOUR as  
DELIBERATELY  
FALLING or WALKING  
on an UNSTABLE  
SURFACE, and expect  
Him to PROTECT US  
under such circumstances.

God does NOT  
CONDONE or ENDORSE  
RECKLESS  
BEHAVIOUR.

Luk 4:9 And he brought  
him to Jerusalem, and set  
him on a PINNACLE of  
the temple (HIGH HEEL  
SHOES), and said unto  
him, If thou be the Son of  
God, cast thyself down  
from hence: Luk 4:10 For  
it is written, He shall give  
his angels charge over  
thee, to keep thee: Luk  
4:11 And in their hands  
they shall bear thee up,  
lest at any time thou dash

thy foot against a stone. Luk 4:12 And Jesus answering said unto him, It is said, Thou shalt not TEMPT the Lord thy God. Yet another principle that is violated, is the principle of:

(e) EXPRESSING DISSATISFACTION with the CREATOR'S HANDIWORK:

Isa 45:9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay

say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Gen 1:31 And God saw everything that he had made, and, behold, it was very GOOD. And the evening and the morning were the sixth day.

When a woman, wears HIGH HEEL SHOES, she is in fact EXPRESSING DISSATISFACTION with God for making her FLAT FOOTED. She feels that God should have made her with HIGH STILT LIKE

HEELS. By wearing HIGH HEEL SHOES, she is in fact EXPRESSING DEFIANCE towards her Creator.

(f) EFFICIENCY AND TIME SAVING:

Eph 5:16 REDEEMING THE TIME, because the days are evil.

Col 4:5 Walk in wisdom (fast moving shoes) toward them that are without, REDEEMING THE TIME.

By wearing high heel shoes, women walk

around much more SLOWLY than if they were wearing takkies or sports shoes. This results in considerable TIME WASTING. This constitutes a violation of the command to REDEEM THE TIME. By wearing takkies or sport shoes, a women can complete the shopping tasks MUCH FASTER (thereby REDEEMING THE TIME) and get home sooner, and thus have more time for Bible reading, personal praise



to serve alone? bid her therefore that she help me. Luk 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things (wearing high heel shoes, applying lipstick, powdering the nose, painting the eyelashes, toenails and fingernails, putting on earrings, etc): Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



### 3. PROHIBITION against the wearing of lipstick.

Christian women should  
not wear lipstick for the  
following reasons:

It violates the principle of:

#### (a) HONESTY:

By wearing lipstick, a  
woman is sending a  
DISHONEST message to  
ALL MEN that she  
encounters, that she is  
ATTRACTED TO THEM.  
The reasoning behind  
wearing lipstick is to send

a message to men that the woman is **HIGHLY EXCITED** at the presence of the man. This causes her blood to flow more quickly, which results in her lips appearing redder than normal. This supposedly causes men who see this redder-than-normal lips to be attracted to the women with redder-than-normal lips. However, it is highly unlikely that the woman is **ATTRACTED TO EVERY MAN** that she sees. Some of the men that

she encounters, she probably regards as LOATHSOME or REPULSIVE. In such a case she is sending a FALSE SIGNAL, one of ATTRACTION, whereas there is REPULSIVENESS or LACK OF INTEREST. In such a case, the woman is BEARING FALSE WITNESS. A man may act on this FALSE SIGNAL, and ask a woman out on a date, erroneously thinking that she is attracted to him, when in fact she is



wearing lipstick.  
Moreover, The man's  
mother may BEAR  
GRUDGES against this  
woman that hurt her son's  
heart. Both the man, and  
his mother may BEAR  
GRUDGES and  
HARBOUR  
UNFORGIVENESS  
against the woman, thus  
resulting in them both  
going to hell. This, we call  
violating the principle of:

(b) not putting a  
STUMBLINGBLOCK  
before the blind:

Lev 19:14 Thou shalt not  
curse the deaf, nor put a  
STUMBLINGBLOCK  
before the BLIND, but  
shalt fear thy God: I am  
the LORD.

So, we can see how much  
evil can result from  
SENDING FALSE  
SIGNALS via LIPSTICK  
WEARING, which  
BLINDS a person, and  
CAUSES them to  
STUMBLE.

Exo 23:1 Thou shalt not  
raise a FALSE REPORT:  
put not thine hand with  
the wicked to be an

# UNRIGHTEOUS WITNESS.

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, FALSE WITNESS, blasphemies:

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear FALSE WITNESS,.

Again, the wearing of lipstick violates the principle of:

(c) HEALTH:

Lipstick contains POISONOUS SUBSTANCES which are ABSORBED THROUGH THE THIN SKIN and ACCUMULATE within the body, causing such AUTOIMMUNE diseases as lupus, general weakness, allergies, cancer etc. This impairs the woman's ability to perform the functions that she as a woman is supposed to perform, domestic duties, marital



duties, motherly duties  
etc.

Lev 10:9 Do not drink  
wine nor strong drink  
(ALCOHOL which is a  
TOXIN), thou, nor thy  
sons with thee, when ye go  
into the tabernacle of the  
congregation, lest ye die:  
it shall be a statute  
forever throughout your  
generations:

Lev 10:10 And that ye  
may put difference  
between holy and unholy,  
and between unclean  
(POISONOUS/ TOXIC/  
HARMFUL) and clean

(NON-TOXIC/NON-  
POISONOUS/  
NON-HARMFUL);

Lev 11:9 These shall ye  
eat of all that are in the  
waters: whatsoever hath  
fins and scales in the  
waters, in the seas, and in  
the rivers, them shall ye  
eat. Lev 11:10 And all  
that have not fins and  
scales in the seas (crab,  
prawns, and all shellfish),  
and in the rivers, of all  
that move in the waters,  
and of any living thing  
which is in the waters,  
they shall be an



that are dumped into the ocean. These poisons **WEAKEN THE BODY** of the person who eats them. In the same manner, **lipstick should be regarded as an abomination**, because it contains poisons that weaken and impair the optimum functioning of the human body.

Again, wearing lipstick violates the principle of:

**(d) ABSTAINING FROM THE APPEARANCE OF EVIL.:**

1Th 5:22 Abstain from all appearance of evil.

When a woman wears lipstick around other womans' husbands, these woman FEEL

THREATENED. They think that this lipstick wearing woman is trying to attract the attention of their husbands, and they regard this as husband stealing or attempted-husband stealing (or attempted adultery). Even if the lipstick wearing woman is not interested in these

other womans' husbands,  
nevertheless she is  
sending MIXED  
SIGNALS, which can  
cause ANIMOSITY  
between women.

Heb 12:13 And make  
STRAIGHT (not  
CROOKED/ MIXED)  
PATHS for your feet, lest  
that which is lame be  
turned out of the way; but  
let it rather be  
healed. Heb 12:14 Follow  
PEACE WITH ALL MEN  
(WOMEN INCLUDED),  
and holiness, without  
which no man shall see

the Lord: Heb  
12:15 Looking diligently  
lest any man fail of the  
grace of God; lest any  
ROOT OF BITTERNESS  
springing up trouble you,  
and thereby many be  
defiled;

Again wearing lipstick  
violates the principle of:

(e) REJECTING SINS and  
LUSTS, and REJECTING  
SILLINESS:

2Ti 3:6 For of this sort are  
they which creep into  
houses, and lead captive  
SILLY women laden with





starving, or buy Bibles to hand out to the unsaved. Spending money on non-essential VANITY items, constitutes a SELFISH, and UNCHRISTIAN use of money.

May the Lord help us to be obedient in all things.

## CHAPTER 26: THE CHRISTIAN SALUTATION

*Salute one another with an  
holy kiss.—Rom. 16:16.*

God created man a sociable being. “It is not good that the man should be alone” was no more true of Adam than it is of us. Mutual recognition as we meet or pass one another is a universal custom among all nations. Language and form vary, but so long as man remains a sociable being there will be some form by which people will

recognize one another, either in a respectful or disrespectful way. The Bible speaks of three forms of salutation, as follows:

## **1. THE PERSONAL GREETING**

This is the most common form, the one most frequently mentioned in the Bible. “Salute no man by the way,” said our Savior to His disciples as He sent them forth to “the lost sheep of the house of Israel.” By this we are not





A hearty “Good morning” may have the effect of driving away that unfriendly feeling and win for you a friend.. Let your soul be overflowing with love, and your words and deeds abound in friendship for all people. One way to show your friendship is to speak to people as you pass them.

## **2. THE RIGHT HAND OF FELLOWSHIP**

The hand-shake is not of modern origin. Paul said



or weakness of character, warmth or coldness of feeling on the part of those whose hands we grasp. Thus did the apostles, recognize Barnabas and Paul to be on the same spiritual level with themselves. Thus do people today give evidence of friendship for one another. There is power in a warm hand-shake, provided it is prompted by godly sincerity and good will.

### **3. THE HOLY KISS**







Thessalonica. telling them in so many words to keep this command (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26). Peter also writes to the brotherhood of the churches scattered abroad saying, “Greet ye one another with a kiss of charity” (I Pet. 5:14). Five times commanded, the reason for its observance stated, all that is left is to obey.

**Why Observe it?—** The best answer we can give to





upon the practice. With due consideration for the care which both Bible and common sense teach, all these objections would immediately disappear if one of two things would happen: the kiss coming into common use among men as it is among women, or all people bearing the name Christian filled with fervent love for God and charity for one another.

**Its Meaning.**— It is the symbol of love (I Pet.









the Holy Ghost, you are ready at all times to greet your brother in the Gospel way.

**Abuses.**— Like all other commandments, this ordinance is often abused. Some practice it while the heart is not free from envy or bitterness. Some practice it when it is looked upon with general approval, but are very shy when the scorner is around to make sport. Like Judas, some make of the pretended “holy kiss”











## CHAPTER 27: ANOINTING WITH OIL

*And they .... anointed with oil many that were sick, and healed them.—Mark 6:13.*

**An Ancient Practice.**— This custom was in use at a very early period in the world's history.

Ruth was commanded to anoint herself in preparation to meet her future husband, Boaz. Ruth 3:3.

Bodies were anointed for purposes of refreshment





healed them” (Mark 6:13).

Thus it is seen that anointing with oil was practiced at a very early age, and for various purposes. This chapter has to do especially with the anointing of the sick, coupled with faith and prayer.

## ANOINTING FOR HEALING PURPOSES

**New Testament Authority.**— There are two references which we wish to notice. The first is



5:14, 15).

**A Religious Ceremony.**— The first thought that we wish to note in connection with this subject is that it should be considered a religious ceremony. Some say that James did not refer to literal oil, but to the “oil of grace.” To this we offer the same objection that we do to the man that says that water baptism is no command but baptism with the Holy Ghost alone is sufficient.







circumstances.

**Is this a Command?—**  
Not in the same sense that baptism or the communion are commands. Concerning baptism it is said, “Be baptized.” Of the communion Christ said, “This do ye.” Concerning the washing of the saints’ feet He said, “I have given you an example, that ye should do.” Concerning the anointing, however, it comes to us as a divine suggestion rather than as







**Purpose of the Anointing.**— This is plainly stated in the instructions: “And the prayer of faith *shall save* the sick, and the Lord *shall raise* him up.” The promise is positive, and we should not try to get away from it. Look it squarely in the face, believe it, accept it, and you are not liable to become misled or fanatical on this subject.

Then why are there so many who are anointed but who do not get well? It





















**“Thy Will be Done.”—**  
This is an ordinance  
Which should be taken  
seriously. When the sick  
who pray “according to his  
will” send in faith for the  
elders of the Church, and  
the elders, in harmony  
with the sick, pray in full  
faith that “the prayer of  
faith shall save the sick,  
and the Lord shall raise  
him up,” we have every  
reason to believe that God  
will answer the prayer,  
raise the sick, and glorify  
His name. Yet we should  
not forget that as humans





## CHAPTER 28: MARRIAGE

*For this cause shall a man leave father and mother, and shall cleave unto his wife .... Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.— Matt. 19:5, 6.*

Marriage is an institution, ordained of God. After God created Adam He said, “It is not good that the man should be alone; I will make him an help meet for him”





cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4-6).

## WHY MARRIAGE WAS INSTITUTED

**Not Good that Man be Alone.**— The first reason is found in God’s expressed purpose in creating Eve: “It is not good that the man should



in the very beginning recognizes the fact that there is a man's and a woman's sphere. Happy the man, happy the woman, who recognizes this provision of the Creator, and who works within the bounds of usefulness for which God intended him or her.

**Propagation of the Human Family.—**Another reason for the institution of marriage is implied in the command, "Be fruitful, and multiply,





adulterers God will judge” (Heb. 13:4).

**The Bringing up of Children.**— The wisdom of God in the institution of marriage is evident when we consider the problem of bringing up children. The privacy of the home, the tenderness of the mother and sterner qualities of the father, and the strongest of all human ties (parental love) are all important factors in child training. Home is the foundation of the Church,

society, and nation. Marriage is the life of the home. Orphans' homes are a fine thing; but they are at best but a substitute for something better—the home. There is nothing that can equal a well ordered Christian home as a place for bringing up children “in the nurture and admonition of the Lord.”

## WHAT CONSTITUTES MARRIAGE?

To some this question



may seem unnecessary; but having heard many differences of opinion as to what marriage really is, we shall consider the question at some length. First, let us notice—

**What Marriage is not.**— To have the negative side of the question will help us to understand the positive side.

*It is not a mere business transaction.* The man who marries a woman because of her wealth, or the







































## SACREDNESS OF MARRIAGE

We love to think of marriage because of its sacredness. Surrounding it are the tenderest memories which were ever the lot of man to cherish. Next to salvation it is the weightiest question which man has ever been called upon to consider. Notice the lofty place given it by the Bible.

*It is heaven-ordained.*  
When Christ told of its







whether believers or unbelievers are united by it. To this agree the words of Paul: “Marriage is honourable in all.” Since immorality is a crime against nature and a sin against God, whether committed by church members or non-church members, so marriage constitutes the sacred bond which makes it honourable in all who assume its precious obligations.

**WHO SHOULD CONSIDER**

## THIS QUESTION?

Parents should consider it, and teach its sacredness and importance to their children. Boys and girls in their later “teens,” when they first enter the wider circles of society, should consider it enough to keep from becoming entangled in the society of those who would make undesirable companions later on in life. Since our life companions are usually chosen from among our





and such should consider it a privilege to remain in the state which Paul commends in 1 Cor. 7. The Spirit's guidance can be trusted in this matter.

## INTERMARRIAGE WITH WORLDLINGS

The “one flesh” idea is vital to the marriage question, but unless there is also *one spirit* and *one faith* the union in flesh as a rule proves disastrous. We have a forcible reminder of this in Gen.









instances where mixed marriages seemingly proved all right so far as after results were concerned; but such were the exceptions, not the rule.

## **INTERMARRIAGE AMONG MEMBERS OF DIFFERENT DENOMINATIONS**

This question must be discussed from the standpoint of wisdom rather than Bible teaching, for the reason that the Bible makes no











these lines, so that their eyes may be fully open to Bible teaching lest blind infatuation make them insensible to the highest interests, both of themselves and of the cause of Christ and the Church.

## **AFTER THE WEDDING, WHAT?**

The betrothal and the ceremony are but the first steps connected with the question of marriage. Great as is the importance























hospitality, sympathy, love, temperance—these are some of the habits which should be cultivated in every home, from the beginning. By and by, when children surround the family fireside and table, it will be fortunate for them that they were born into a home where such excellent habits prevail.

## **DIVORCE AND REMARRIAGE**

The divorce question is





them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.” This brings us to the foundation of the question. Let us therefore hear what the Bible has to say about it. There is nothing so conclusive on any question as the Word of God direct. Therefore, let us open our Bibles and hear

**What God Says.—**  
“What therefore God hath





























remains. Let the Church of God awake and sound the voice of warning far and wide, for “whatsoever a man (or nation, or home, or church) soweth, that shall he also reap.”

## WHAT TO TEACH OUR YOUNG PEOPLE

**Our Responsibility—**  
There rests upon parents and teachers a weighty responsibility with reference to teaching the marriage question to the rising generation. Let































# **PART 6 Christian Principles Duties and Restrictions**

## **CHAPTERS**

- 1. OBEDIENCE** by Geo. R. Brunk
- 2. SELF-DENIAL** by S. F. Coffman
- 3. WORSHIP** by Paul E. Whitmer
- 4. PERSONAL WORK** by S. E. Allgyer
- 5. NONCONFORMITY TO THE WORLD** by J. R. Shank
- 6. NONRESISTANCE** by Jacob N. Brubacher



# CHRISTIAN PRINCIPLES

The daily life of the Christian is governed by the rule of right. Principle, not expediency, determines his course in life. Obligations of a positive character appeal to us as duties, while those of a negative character are known as restrictions. The former class may all be grouped under the four heads: (1) **Obedience,** (2) **Self-denial,** (3) **Worship,** (4) **Christian Service.**

The restrictions, enjoined by Scripture, may be stated as follows:

1. God's people, as a "peculiar people," "unspotted from the world," cannot consistently be conformed to this sinful world in anything. The application of this principle to the outward life is known as **Nonconformity to the World.**

2. God's people are a peaceable people the weapons of whose warfare are not carnal, and who



according to the testimony of our Savior do not fight. This peculiarity is known to the world as **Nonresistance.**

3. God's people are a free and truthful people, and need not be sworn to bind them to the truth. Because of our Savior's admonition, "Swear not at all," they are conscientiously opposed to the **Swearing of Oaths.**

4. God's people are a pure and open-hearted people, free from the unequal yoke with unbelievers,

walking in the light,  
hating fellowship with  
works of darkness, hence  
cannot consistently hold  
membership in **Secret  
Societies.**

5. God's people are a  
trustful people, believing  
the many promises of God  
to care for His own,  
knowing that God alone  
can insure life, and that  
“it is better to trust in the  
Lord than to put  
confidence in man” Hence  
the inconsistency in them  
having anything to do  
with **Life Insurance.**



## CHAPTER 29: OBEDIENCE

*Thus saith the Lord of hosts. . . . Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:21,23.*

### GENERAL OBSERVATIONS

**Its Ground.**— God is the *Creator* of all things visible and invisible, the **Redeemer** of mankind, thus manifesting power, wisdom, and love which qualify Him to govern, establishing a double claim to the worshipful





conformity to the image of Christ.

Such a standard we have in the Holy Scriptures, which supply “all things that pertain unto life and godliness” (II Pet. 1:3), “that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:17. See also II Cor. 3:18).

**Its Harmony.**— We have in the unchanging harmony of the heavenly bodies which, bending to some great central sun





5:9-12; 19:6,7.

**Its Importance.**— True Gospel obedience is not simply a convenience which may be dispensed with at will, as some seem to think, but it is an essential to salvation without which there is no promise. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven” (Matt. 7:21). “Why call ye me, Lord,





witchcraft, and stubbornness is as iniquity and idolatry” (I Sam. 15:22, 23).

The teaching that obedience has nothing to do with the believer’s safety is certainly a doctrine of Satan and is as dangerous as it is popular. The elect are so “through sanctification of the Spirit unto *obedience* and sprinkling of the blood of Jesus Christ” (I Pet 1:2).

## A RIGHT OBEDIENCE

**Definition.**— True Gospel obedience signifies a full submission to God in all things; not only an outward observance of commands and restrictions, but also an attitude of submissiveness in which God's will is held to be supreme and is unreservedly embraced. Rom. 6:17; Heb. 13:21.

**Not by Nature.**— By reason of the fall of man the divine image was lost and the image of Satan in



















in the Christian that does not involve evil motives; but premeditated evil brings the soul under condemnation, and such soul, without, repentance, is debarred from heaven.

“They do alway err in their *heart*; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest” (Heb. 3:10, 11).

## PARTIAL OBEDIENCE

So perfect is the Word of God that Jesus declared













Once turned from the holy commandment, the descent is easy and rapid from *neglecting* (Heb. 2:3) to *refusing* (Heb. 12:25), and from *refusing* to *despising* (Heb. 10:28, 29).

**Willful Ignorance.**—In reference to divine knowledge we are enjoined to desire it as milk to “new born babes” (I Pet. 2:2), to hunger and thirst after it (Matt. 5:6), to pray and study (II Tim. 2:15). These conditions being fulfilled we have the





of godliness but destitute of the *inner power*. While the forms of religious service have their place and power, they are vain unless supported by the impulses of a renewed heart. They who put their religion in form are only partly obedient. “Being dead wherein we were held, we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6).

**Difficulties do not Excuse.**— There are no





save as God permits, and if it is His will that we should suffer it is enough. Matt. 26:42.

**Imperfect Understanding.**— There may be a wrong understanding of God's Word in important points, even after the will is in subjection to God and the heart renewed by His grace. In such cases, even if the soul is safe, there will be a note of discord in the life which hinders in some degree the





devoted, prayerful life in continual fellowship with God is necessary to a growth into the fuller experience and knowledge of the truth (Jas. 1:15) ; that if help from fellow men is desired, it should be sought from those who are known to have the Bible in their hearts and lives as well as in their minds.

## **DELEGATED AUTHORITY**

Obedience to God means not only a yielding of the

heart to Him and the conforming of the life to the teaching of His Word, but also a proper submission to all delegated authority, instituted of God, which is all necessary for the good of men.

**The Family.**—First, we notice the *relation between husband and wife* who, in reference to favor and blessing, stand upon an equality before God. But in reference to authority the man is the superior,





**The Church.**— Passing to the community we find that God has in the Church made provisions for the government of His people, especially in reference to the welfare of their souls. The Church bears somewhat the same relation to the community of believers that the mother does to the family— as she is second in authority in the home, while the rulings of the Church are next in authority to the Word of













Self-willed, they are not afraid to speak evil of dignities” (II Pet. 2:10), “Traitors, heady, highminded, lovers of pleasure more than lovers of God” (II Tim. 3:4).

## RESULTS

**Of Disobedience.—**Rebellion against authority is a great sin that includes all others. It was through disobedience that sin and death entered into the world. Rom. 5:12. By disobedience angels







sea and land for honor and filthy lucre's sake, assembling gaping multitudes to hear them turn the truth of God into a lie and confirm the people in their sins. "But the word of God abideth forever." There is heaven with its blood-washed throng, and there is hell—and there it will be forever.

**Of Obedience.**—God has not doomed us to struggle on to life's end in darkness and uncertainty,









## CHAPTER 30: SELF-DENIAL

*And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.— Luke 9:23.*

Self-denial is the essence of the Christian religion and life. Other religions call attention to the present life, and to the body by magnifying physical suffering, moral rectitude, or by the toleration of immoral practices and sensuality.







a principle of the religion of the cross; it is characterized by a willingness to lose life for the sake of Christ and salvation. It is founded upon the well known. Gospel principle of the death of sinful self and the putting away of all sinful and condemned things and following Christ in the power of a new life.

## **SCRIPTURE TERMS IMPLYING SELF-DENIAL**

**As Used by Jesus.—**





self.

**As Used by Paul.**— In Paul's writings a variety of terms are used expressing the thought of self-denial. Counting one's self dead (Rom. 6:7) the mortification of the members of the body, in the same chapter; crucifying the body (Gal. 2:20) all imply self-denial. The sacrifice of the body, (by death according to the law) is represented in Rom. 12:1 and Heb. 13:10-15 as an act of







passing away of the present condition of material things. The Gospel teaches that the flesh and the world with all of their lusts have no place in the Christian life because they are under the condemnation of the righteous judgment of God.

## THE MEANING

**The Common Meaning.—** As understood in Christian usage self-denial means













time of regeneration shall come, when it shall put on incorruption. Until then the material being must be denied.

## THE FUNDAMENTAL TRUTH OF GODLINESS

The foundation of godliness rests upon the submission of the soul to God in all things. Whatever other beings or powers there may be in the world they may have no place in a godly life. Every being and power



requisite of true worship.

**In Service.**— Christ, who is our example of loving service to God, exercised self-denial in the exaltation of the will of God. Jno. 4:34; 5:30; Luke 22:42; Heb. 10:7. God's honor lies in His possession of every faculty of our being and making use of them to His glory.

**In Fellowship.**— Self-denial is perhaps more fully tested





manifest in a life that denies self and seeks the welfare and happiness of others.

**In Opposing Sin.**—The believer takes a positive attitude in his loving and serving God and his fellow-men. He must take a negative attitude toward sin and the devil, with which evils the flesh and its lusts are closely allied. The flesh is associated with temporal and earthly things which appeal to its lusts, and



# AN ORIGINAL PRINCIPLE IN GOD'S DEALINGS WITH MEN

**First Sins.**— The first sin resulted from disobedience to what God said. Adam denied God instead of denying Satan and himself. The first commandment was therefore broken. Moses wrote and Christ confirmed the law of all ages: “Thou shalt have no other gods before me.” Adam did not deny



the first man of the second generation. The “first commandment” was broken by the first generation.

**Ante-diluvian Iniquity.**— The sins of the generations before the flood were clearly the result of the lusts of the flesh. Virtue, as well as God, was forsaken when the “Sons of God took unto themselves wives of the daughters of men.” Passion proved more desirable to them than



## EMBODIED IN THE PATRIARCHAL COVENANT

**Abram's Call.**— The patriarchs afford rich illustration of the principle of self-denial. Abram denied all that life meant to him, and left it behind in order to serve his God. He turned his back upon land, home, kindred, and pleasure that he might have only God before him. By “faith” he made God his all. Such a faith is justified today as



well.

**The Blood Token.**—The token of Abraham's faith in God and denial of self was the rite of circumcision. In the performance of that rite a separation of the flesh was made and blood was poured out, symbolizing the denial of one's own life and flesh with all relating to them for the sake of God. In a deeper sense it pointed to the judgment of sin by death. Abraham thus pointed to his



promised.

**The Fathers.**— Isaac lived in The spirit of his circumcision and under the shadow of the altar of Mount Moriah. He sought the peace of God and trusted in His providence. He sacrificed his wells and pasture to his enemies and God provided him with living waters. The life which he denied on the altar was returned to him more abundantly. Jacob lived with his life in constant jeopardy by the

swords of Esau and Laban. Jabbok was a victory at the cost of an infirmity. The blood of his beloved son was ever before him. His earthly hopes were ever cut off and he died in a strange land. Jacob's better things were resting on God's promises and were his by faith alone. These fathers learned lessons of self-denial and they learned to honor God.

## THE MOSAICAL TEACHINGS



abundant expositions of the same truth.

**The Tabernacle—**  
That which was resplendent with God's glory and beauty and awful with the manifestations of His presence and sanctity was also terrible in its declarations of power and judgment. The relation between God and His people was fully portrayed in the service of the tabernacle. It was a place dedicated with blood. The









candlestick represented the walk of the obedient in the light of God's Word and Spirit.

**The Offering.**— The meaning of the shedding of blood in connection with offerings is found in Lev. 17:11. Death is the wages of sin and the only means of atonement. The sinful life must be poured out,—must be utterly denied. There is no escape from the penalty of sin; it must be paid in person or by faith in Christ who











serve Him. Such *righteousness* glorifies God and brings the greatest happiness to mankind.

## CHRIST'S TEACHINGS

Jesus, who came to fulfill the law and the prophets, had two objects in view in setting up the high standard of righteous living and making new applications of the meaning of the law: (1) He magnified the law and the righteousness of God. (2)





preaching, “Repent, for the kingdom of heaven is at hand.” None can comply with those teachings but those who deny themselves and exalt God.

**His Example.**— Jesus’ claim to be the Son of God was substantiated by His life. Jno. 5:30, 31. He came to do the Father’s will and received the power of resurrection as a witness that the will of God was done. His nature proved that He aimed at no self-exaltation. The cross

was a shame to Him, but it honored the will of His Father. Heb. 12:2; Cf. Matt. 6:10; 26:42; Heb. 10:7; Phil. 2:8. His one motive in life was to live for others. He had no place to lay His head, yet He sought nothing from any man for His own comfort. The bread of His satisfaction was the happiness of having brought joy into the lives of others. Jno. 4:31-34; II Cor. 6:1, 10. There was no heavenly treasure in His possession that He did not

bestow upon His followers—healing for the sick, bread for the hungry, resurrection for the dead—all that He had He gave to men.

**His Death.**— The climax of the unselfishness of Jesus was manifested on the cross. He fulfilled what the law typified and poured out *His* life that *others* might live. Because He loved men He was willing to count His life as nothing for their sakes. Man's



He gladly accepted the cross “for the joy that was set before him.” In our self-denial we too must accept the judgment for sin and the opposition of the world.

**For Believers.**— It was not the nature of Jesus nor His object to invite persecution. The character of His life was such that it provoked, and caused Him to expect, the persecution of the ungodly, and He bore it with patience. There are



**Warnings.**— The Lord took every occasion to warn His disciples of the sin of self-exaltation. Matt. 20:20-28; 6:1-5, 16; Luke 21:1-3. His most earnest protest against self-exaltation was His own example and His command to His disciples concerning washing feet. Jno. 13:1-17.

The love of pleasure and desire for earthly gain were considered by the Lord as fruitful sources of evil to be denied by His followers. Matt. 6:24-34;







**A Danger to Avoid.**—To practice self-denial for the sake of earthly recompense, or for the sake of possessing that grace and call attention to humility of character is self-worship. The Lord rebuked Peter for such conduct.—Mark. 10:23-31. No one should think of claiming for himself honor or merit, or consider it a personal virtue, when forsaking the vain, things of the world and receiving the inestimable gifts of

God. Such an exchange is a divine privilege, the honor of which belongs to God. The eternal and heavenly riches of God bestowed upon unworthy beings are a rebuke to him who would idolize his self-denial.

## THE APOSTOLIC TEACHINGS

The Gospel as taught by Paul is especially the gospel of the cross. Gal. 6:14-16. In all of his writings the cross







and also the reasonable act of the believer. The cross of Christ (Rom. 6:6) gives the believer final victory over sin by freeing him from obligation to himself, his body and his nature.

**The New Life.**— If the cross of Christ brought only death for the believer, then the law alone would have been satisfied and we would die without hope. I Cor. 15:17. The resurrection of Christ, a new life, resulted from





rejoiced in what he received through Christ—the cross was his glory.

## IN THE LIGHT OF THE CHRISTIAN'S HOPE

**What is Past.**—It is not possible that the condition of things in this life will continue in eternity. I Jno. 2:15-17. The Christian's hope is associated with eternal things. All that he is asked to deny is that upon which God's judgments will eventually fall. I Pet. 4:1-5. The



**What is Gained.**— The benefits of self-denial far outweigh the sacrifice required. The believer passes from condemnation into life. Rom. 5:1; 8:1; Jno. 3:16, 36. He exchanges the works of the flesh for the fruit of the Spirit. Gal. 5:19-24. His new life is eternal, that which was denied is death. He appropriates by faith the resurrection life of Christ and all that belongs to that life. He becomes a “joint heir with Christ.” It is a life of

heavenly fellowship and light. I Jno. 1:1-7.

## THINGS TO BE DENIED

Self-denial is not a question of religious law as to what things are consistent with the Christian life; it is a principle which is to be applied in controlling one's relations toward the things in the world. God has dealt with the world and the things in it. He has set a standard for the believer, and that





















spirit of Judaism of the Pauline age. Col. 2.

**Self-denial must be a positive and progressive force** in the life of every Christian, for his life is much more than a battle against sin. His is a conquest of righteousness. “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:13,





## CHAPTER 31: WORSHIP

*The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth. —Jno. 4:23.*

In view of the practical religious purpose of the book of which this chapter is a part, it seems desirable to pass over the historical and theological phases of this subject and to confine practically the whole chapter to an expository treatment of Christian worship. To do this with any degree of







**Definition.**— A

definition of the nature and purpose of Christian worship may be of material service at this point in defining more clearly the scope of this chapter. “As to worship in general, a good deal can be learned from the mere word itself. It is a contraction of the old Saxon nouns, ‘worth—ship,’ which was applied to a person in recognition of the good qualities or worth which he was supposed to possess. It













may include all phases of worship; for praise, as well as prayer and ritualistic and symbolic Temple worship, as well as direct communing with God, is included in the term—WORSHIP.

## OLD TESTAMENT WORSHIP

Praise includes a very large portion of Old Testament worship. The Psalms and their use in worship after the building of the temple indicate the







Psalms were the hymns of the Jews until the time of Christ, even until the fall of Jerusalem in A. D. 70. To this day there are people who confine themselves to the singing of Psalms as their church music. Ever since the breaking up of the Jewish national life the Psalms continue to hold a large place in the devotion of the Jews.

**Subject Matter of Psalms.**— The subject matter of the Psalms





for deliverance from enemies, forgiveness of sins, and the sustenance of their personal religious life through joys and sorrows and temptations and victories of life.

**Temple Worship.**—The observance of the ceremonial law in the temple worship and in the personal religious life of the Jews was also a greater factor in making worship in the Old Testament period real and helpful. The symbolical













who meditates upon this heaven-sent message cannot but be drawn into the same spiritual attitude toward our heavenly Father.

## Synagogue

**Worship.**— In later Judaism the synagogue became the center of Jewish worship. Here the Scriptures were read and expounded; here the Jewish congregation had its various religious meetings. Even in the early years of the





worship of the early Church. What were the distinctive New Testament features of worship and on what authority do they rest? To answer these questions we turn to the New Testament teaching on this subject.

## NEW TESTAMENT WORSHIP

**Christ Our Teacher and Example.**— Jesus repeatedly taught the nature and importance of private and collective



Christ's teaching and example was placed on private rather than public worship—not that public worship is unimportant, but that private worship is supremely important.

**Christian Ordinances.**—One of the most significant acts of public worship instituted by Christ is the observance of the communion or Lord's supper. This with the baptism which both Jesus and His forerunner, John



embracing the Christian ordinances, baptism, communion, feet washing, etc.; (3) public worship, in which the reading and expounding of Scripture holds central place, accompanied by a praise service of song. See Matt. 26:30 and I Cor. 14:26.

**Apostolic Church Worship.**— In the apostolic teachings and practice these three phases of worship were continued and made a permanent part of the







**Holy Ghost**  
**Dispensation.—** With

interests in worship are the practical realizations of the divine life in the soul by means of this channel of communication which God has established with man. Now what is worship to the Christian? What does it mean to him, and how may he more fully realize its blessings?

**Requirements of True Worship.**— By this discussion thus far it is quite evident that worship is a devout reverence in the heart seeking a fuller





**Methods.**— The methods of worship have already been noted in discussing worship in the Old and New Testament teachings. The heroes of faith worshiped by reading God's Word, meditating upon it, exhorting one another, praying without ceasing, and doing good to all men; but more specifically worship, whether public or private, means an act of reverential devotion to God.

**What it Means to Worship.**—The great end of worship or the exercise of our spiritual natures in communing with God is to become more God-filled. This implies a daily crucifying of the carnal mind and an infilling of the mind of Christ and the power of the Spirit. It means a growing in grace and an overcoming of the world. It means a deepening and broadening of the life in conformity to God, so that we can say







## CHAPTER 32: PERSONAL WORK

*Let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. 6:9.*

### IMPORTANCE AND NEED OF PERSONAL WORK

**1. Among Professing Christians.**—This chapter is intended especially as a help to Christian workers to do more effective work in a personal way. It is an evident fact that many professing Christians

















God mutually helpful to one another, strengthening one another in the service.

## **2. With the Unsaved.—**

Many of the unsaved do not attend religious services, and therefore hear little of the Christ who died to save. How shall messages of love be brought to them except by personal effort? We have a beautiful picture in Andrew who, when he had found the Christ, went immediately to bring his



way, to rescue the perishing, many will be lost!—and shall we not be held accountable?

## WHO SHOULD DO PERSONAL WORK?

**1. Every Christian.**—Every child of God can and should do personal work, even if nothing more than to bring someone to Sunday school or other religious service. Mothers have special opportunities to do personal work with their own children and





employer, “When the fire was hot, I was just thinking of hell fire, how hot that must be.” Such expressions made at the right time make men think.

**2. Especially Those Whom God has Endowed with Talents along this Line.**— God has endowed some people with special ability to enter into the lives of others and influence them either for good or for evil. This power should be

consecrated to the Lord. If you, dear brother or sister, have been favored with this special faculty, may you use it as a soul-winner for Christ. Will you ask the Lord to lead you and to show you very definitely where you may be of greatest service to Him? May you follow the pillar of cloud, wherever that may lead, so that God may be glorified and souls saved.

**CONDITIONS FOR  
EFFECTIVE WORK**

1. **An experimental Knowledge of Salvation.**— By this we mean the consciousness that we have met the conditions of salvation, received pardon for sin, and peace in the heart. Without this experience we will never be successful in leading men to a saving knowledge of the Lord Jesus Christ. Men who have never traveled to Mexico, for instance, may be able to tell something about the





Him. An experience ten years ago will profit us nothing unless we continue to live under the blood and in explicit obedience to His will. "The husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6). Jesus asks the question, "Can the blind lead the blind?" If we would bring others to Christ we must ourselves first be in Christ.

**2. A Knowledge of the Bible.—** The successful











accomplish more.

**5. A Burden for the Salvation of the Lost and the Welfare of all Souls.**—Again we refer to Jesus as an example. He says, “The Son of man is come to seek and to save that which was lost” (Luke 19:10). Witness the overflow of His burdened soul as He beholds the wicked city: “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I







**6. An Amiable Disposition.**— This quality in the life of a Christian is commendable and of great advantage. To be in possession of a sweetness of temper, tender-heartedness, a friendliness that wins the affections of others, is a treasure for which every Christian worker should strive.

**WHEN AND WHERE  
SHOULD PERSONAL  
WORK BE DONE?**

**1. In the Home.**— Just before His ascension Christ said to His disciples, “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). By this we understand that the disciples were to begin work at home. It is a good place for every Christian

































somebody has been interested enough in them to visit them and bring a message of love and cheer, will have its effect.

**2. After Gospel Meetings.**— Christian workers, including the evangelist, ought to make an effort to get to as many of the unsaved as possible after services, give them a hearty handshake, invite them back, manifest an interest in their welfare and, as the way opens, approach them on the







they themselves made to consider for themselves.

**3.                   Wherever Opportunity Affords.—**  
Paul said to Timothy :  
“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” (II Tim. 4:2).  
Being instant in season and out of season will hold out in personal work as well as in preaching. If we have a passion for souls we will find opportunities





ones whom the Lord knows need help and can be reached. By noticing people particularly, the expression on the faces of some may reveal to us their unhappiness, dissatisfied and disturbed condition, and) by entering into a conversation with them we may point them to One who can make them happy, bear their burdens, and give them peace and joy in their souls.

## How TO WORK

















































know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:4, 5).

"If ye know these things, happy are ye if ye do them."

## **PRECEPTS FOR WORKERS**

In the consideration of this subject we have confined ourselves largely to one phase of the















# CHAPTER 33: NONCONFORMITY TO THE WORLD

*And be not conformed to this world.—Rom. 12:2.*

## FOUNDATION FOR THIS DOCTRINE

1. **The Inspired Record.**— We get the word from the advice found in Rom. 12:2: “*Be not conformed to this world.*”

The doctrine of separation from evil stands forth in Scripture as a prominent message to











and spirit, and we have their testimony. Rom. 12:2; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 2:15.

**2. The Spirit of Christ against the Spirit of the Age.**— But we must base the foundation for this doctrine deeper than the mere statement. We must keep in mind two antagonistic spirits: (1) the spirit of the world (I Jno. 2:16; Eph. 2:2) and (2) the Spirit of God (I Cor. 2:12). Those who are controlled by the spirit of



2:12), to take an interest in them (I Jno. 4:6). He makes them Christ-like in character and life. II Cor. 3:18. In fact, **the** Spirit transforms the life, and places the affections and hopes in heavenly things. Col. 3:1, 2; Rom. 12:2.

**3. The Transformed Life.**— This is what every child of God is expected to possess. It is the life that is to be a light to the world. It is destined to enjoy an inheritance

“incorruptible and undefiled” which shall never fade away. Since **all** these things are looked for, we need not wonder that the apostle wrote, “Be not conformed to this world.”

## **THE SPIRIT OF THE AGE NOT TO BE PATTERNED AFTER**

Since we are commanded not to be conformed to this world (age), it lies within our province to point out the various ways in which

the spirit of the world is manifest in our time, that we may avoid the snares set for unwary souls. The works of this age are classified as “wisdom of this world” (II Cor. 2:6), the wisdom that is “earthly, sensual, devilish” (Jas. 3:15). In this order let us testify against it.

1. **“Earthly.”**— This is that which looks only to the things of this world. It is the sphere in which all humanity works and in















































































of the desire for sensual pleasure.

3. **“Devilish.”**— It is natural for those who are led by the spirit of the evil one to bear the image of their leader. But the devil is so cunning that as a rule he is transformed in a way that hides his true character. II Cor. 11:14, 15. He thus deludes the perishing world to believe that his works are good, even when they are plainly bearing fruits of corruption. II Cor. 4:3, 4.











































intelligent.

## PROTECTING THE CHURCH AGAINST WORLDLINESS

After taking a look at the spirit of the world as manifest in our age, especially noting the soul-ensnaring devices by which men are led into its destructive charms, we are prepared to look with all earnestness and gratefulness at the means given to God's people to keep the Church free from

all worldly entanglements. God has not left us unprotected. Jude 24. The only reason why any of us are not free is because we have neglected the Lord's provisions. Rev. 16:15. Let us examine these God-given means for our safety.

**1. Sound Teaching.—**  
The Bible is the book of truth. It is God's Word. "The word of God is quick and powerful, and sharper than any two-edged















**3. Scriptural Discipline.**— God has provided His Church with regulations which help each honest soul to keep pure and continue to press onward as a light-bearer. The first essential to a well-disciplined church is that applicants for membership are fully surrendered to God, willing to submit themselves as instruments of righteousness unto God. When the Church is lax in









in taking stern measures in removing a member, if she has not first studied the problems of her erring ones and sought to provide proper food, exercise, and medicine for their health. But having looked well to these matters, it is better to bear the pain of cutting off a member than to allow disease to spread and destroy the whole body. Matt. 18:8, 19; I Cor. 5:6, 7.

**4. Brotherly Union and Exhortation.—**Individual responsibility







thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (Jno. 17:23).

## SUBJECTS FOR SPECIAL CONSIDERATION

The spirit of the world approaches the Church from many angles. From whatever source the attack comes, there should be some special attention given for the

safety of the Church. The Holy Ghost gives due consideration to every important doctrine, without magnifying or minimizing any point out of its due proportion. Whenever a danger confronts the Church the Spirit gives attention in accord with the need of the hour. Following this divine course, it seems good to consider the following subjects:

1. “Unspotted from the World.”— This















redeemed may walk in white. Rev. 3 :4-6.

**2. The Unequal Yoke.**— The dangers which lurk in worldly spots demonstrate the wisdom of the admonition, “Be ye not unequally yoked together with unbelievers.” Two cannot walk together except they be agreed. If we agree to walk with those in whom the Spirit of Christ does not dwell we have thereby entered a fellowship which will make us







voice of God and “come out” (II Cor. 6:17). It may cost us some earthly property, some temporal advantages, some near and dear friends, but it will be still more costly to remain under the yoke, while to renounce it means to come into favor and friendship with God and make us joint heirs with Christ for eternal riches and glory.

**3. Bible Teaching on Dress.**— Dress is primarily an expression of









































consistently practiced.

## NONCONFORMITY POINTERS

1. **“Is Thine Heart Right?”**— Too many people see only form in this subject. Recognizing this, we see the wisdom of God in putting it into the mind of Paul to follow up the admonition, “Be not conformed to this world,” with “but be ye transformed by the renewing of your mind.” What man is outwardly is









separated from the world that you cannot be induced to conform to the fashions of the world? Is your heart right?

**2. “Abhor that which is Evil.”**— It is good to heed the admonition, “Abstain from all appearance of evil.” Yet this is a hard thing to do unless we have a horror for all evil. Many who know it is wrong to drink are nevertheless drunkards because they love the taste of liquor, or at least like the effects it













## CHAPTER 34: NONRESISTANCE

*But I say unto you, that ye resist not evil.—Matt. 5:39.*

### THE DOCTRINE PRESENTED

**A Fundamental Principle.—**

Nonresistance is a fundamental principle of the Gospel as taught by our Savior. There can be no real Christ-life without the spirit of nonresistance. Resisting evil brings forth words







that there is but one way to live right, and that is the way of nonresistance.

### **Christ Our Teacher.—**

The teaching of our Savior is in harmony with His life and example. He says, “Whosoever shall smite thee on the right cheek (that is, when thou doest that which is right) turn to him the other also” (Matt. 5:39).

Nonresistance implies suffering wrongfully, innocently. If we suffer patiently for well doing,



















wrath upon him that doeth evil.

These facts being plainly set forth in Scripture, we repeat that nonresistance is a fundamental Christian principle, taught and practiced by our Savior, and should be taught and practiced by all His followers.

## **FURTHER OBSERVATIONS**

**The Foundation.**—Nonresistance is our Savior's command, "Resist not evil," put into practice.











give I unto you. Let not your heart be troubled, neither let it be afraid.” Having accepted this peace, and enlisted under His banner, we hail Him as our Savior and Lord, fighting the good fight of faith with weapons which are “not carnal, but mighty through God.”

**Apostolic Teaching.**—The teaching of the apostles is in striking harmony with that of their Lord. Paul writes, “Dearly beloved, avenge not



Cor. 10,:4). To the Hebrews he writes, "Follow peace with all men, and holiness, without which no man can see the Lord" (Heb. 12:14). James says that wars and fightings come from the lusts of contentious men. Jas. 4:1. Peter refers approvingly to the example of our Lord Jesus Christ and says that we should follow in His steps. I Pet. 2:21.

**The Apostolic Church**  
was a nonresistant



Peace to follow.

**War the Work of Barbarians.**— Show us a nation that is devoid of civilization, and we will show you a nation which resorts to carnal weapons for the settlement of disputes. Murder and anarchy thrive most among savages, as it is among them that the passions of malice and vengeance have the widest latitude. Banish these from the human heart, and murder and



field of carnage, hear the cries of the wounded and the shrieks and wails of thousands of widows and orphans, and behold the moral degradation which always follows in the wake of war, and say that war is a Christian institution!

**Testimony of Warlike Men.**— So horrible is the grim spectre of war that even men of war have testified to its savagery.

Napoleon, to whose ambition hundreds of thousands of lives were





men cannot be good men and fighting men. They must have the devil in them. To kill one another, they must have their blood up, and then they are just like devils.”

General W. T. Sherman’s famous definition of war—“War is hell!”—is generally accepted by all people who have seen the realities of war as being a very appropriate definition.

<b>Modern</b>	<b>Peace</b>
<b>Movements.—</b>	<b>The</b>



never bring about ideal conditions so long as the leaders of these movements refuse to stand on the Gospel ground of opposition to war under any circumstances. The Bible teaches peace, not because it is better than war, but because it is the only right way to live. The only peace movement that can ever enjoy divine favor is that headed by the Prince of Peace.

**Weakness of armed**

















give Him a chance to show what He would do with a nonresistant nation. Disintegration sets in whenever the Gospel of peace is abandoned.

**A few Contradictions.**— In comparing Scripture with the logic of apologists for war, there are many contradictions which cannot escape the notice of the sincere seeker after truth. Here are a few of them:

1. Christ says, “Love your





8. The Bible commands us to love our brethren. In times of war it not infrequently happens that members of the same church are on different sides, desperately trying to kill each other.

Notwithstanding all these glaring contradictions, many who profess to be followers of the Prince of Peace, cast aside His teaching and laud war as something of which God approves.

**The Blessings of**











*highest, and on earth  
peace, good will toward  
men.”*

## **Individual**

**Nonresistance.**— Some who advocate nonresistance so far as individuals are concerned, justify nations going to war “in a righteous cause.” Why then should not individuals be permitted to fight “in a righteous cause?” If I am smarting under a grave injustice inflicted upon me by my fellow-man what



# A FEW QUESTIONS CONSIDERED

As the doctrine of nonresistance is upheld by lovers of peace, one hears a chorus of objections. Many questions are asked by opponents which they suppose to be unanswerable.

Nevertheless, "the word of God standeth sure." The testimony of Christ and the apostles is worth more than the testimony of ten thousand men who are not so inspired. At the same

time, we believe that the questions of opponents, especially since some of them come from honest hearts, should be met. With this end in view we shall endeavor briefly to notice the ones most frequently heard.

**The Nonresistant Nation.**— What would become of a nonresistant nation? *Answer by one of little faith:* The surrounding nations would soon overrun it and reduce the people to a



walked in all His commandments. A good illustration is to be found in Pennsylvania under Quaker rule. Penn's treaty with the Indians is **said** to be "the only treaty never sworn to and never broken." God took care of Pennsylvania; God will take care of any individual, church, or nation that takes Him at His Word.

**Old Testament Warriors.**—Many people are sure that war cannot



























the other cheek; (3) that When Christ promulgate His “other cheek” doctrine He did not say one word against backing up His action with faithful testimony.

Yes, we must believe that Christ literally and faithfully obeyed His own teaching, or the whole Gospel of Christ is a farce.

**The Proverbial Thief.**— What would you do if a thief should enter your house at night—would you shoot

him, or let him shoot you? The chances are that you would fare better if you made no effort to resist. But even if it were a question between you taking his life, or he taking yours, you as a child of God prepared to meet Him at any time, could better afford to meet Him than to send this poor, impenitent, lost soul to eternity without a chance for repentance.

**The Good Man Argument.**—It is argued









mistrusting Him and taking things into our own hands.

**Obedience to Governments.**— Are we not commanded to “be subject unto the higher powers?” to “obey magistrates?” to submit to “every ordinance of man for the Lord’s sake?” Yes. The child of God should be the most law-abiding of all citizens. If we are to “resist not evil,” much less should we resist the powers that be. But meek



submission. No one has a right, at the command of any power on earth, to serve as a soldier in the army so long as the child of God is commanded not to fight.

**The Lesser of two Evils.**— War is sometimes defended on the ground that it is the only recourse left to combat greater evils. In reply we will state that it is hard to think of an evil that is greater than war. We recognize, however,





# PRACTICAL NONRESISTANCE

Christians should—

1. Love their enemies.—Matt. 5 :14.
2. Resist not evil.—Matt. 5:39.
3. Never be overbearing in their attitude toward others.— Eph. 4:32.
4. Return good for evil.—Rom. 12:21.
5. Never take part in partisan politics.—II Cor. 6:14, 17.
6. Avoid lawsuits.—Matt.







# CHAPTER 35: SWEARING OF OATHS

*Swear not at all.—Matt.  
5:34.*

## ORIGIN AND NATURE

The oath has come down to us from ancient times, and both its words and forms are wrapped in considerable mystery. It has come into use, evidently in an attempt to correct the universal tendency in unregenerate man to bear false witness under pressure of circumstances and to







and the high oak trees as if they could perjure themselves.”

The evident futility of such oaths as had their penalties set in time, to be executed by the destructive agencies of earth or by the heathen deities, would naturally lead to the adoption of a stronger oath which would overleap the bounds of time and heap up penalties in a future world.

## **TERRIBLE ABUSES**

The dishonesty of the unregenerate heart, causing the constant violations of the most solemn obligations, and the effort to correct this evil by continually strengthening the oath, resulted in the most shocking abuses, of which we give a few examples.

**Heathen Oaths.**— The following from a Buddhist oath will show to what extent this has been carried by the heathen



hundred generations and most hatefully deformed for as many more.

### **Secret Order Oaths.—**

According to the testimony of honorable men who have left the lodges for conscience' sake, the oath-bound secret orders have almost if not quite out-done the heathen in heaping up penalties. Of one of these societies, President John Quincy Adams says: "I am prepared to complete the demonstration before God



and man, that the Masonic oaths, obligations and penalties can not, by any possibility, be reconciled to the laws of the land, or the laws of morality, or laws of Christianity, and I recommend that Masonic oaths should be prohibited by law, upon penalties of fine and imprisonment adequate to prevent the administration of them in the future.”

**Church Oaths.**— The Jews in the time of Christ









blessed Virgin Mary, and by the four gospels which I hold in my hand, and by the archangels, Michael, Gabriel, etc.” *[Taken by a governor under Justinian.]*

## “RIGHTLY DIVIDING THE WORD”

The great importance of correct interpretation of Scripture appears from the fact that salvation itself is involved in it. I Tim. 4:16; II Pet. 3:16.

To rightly divide the









plain commandments of Christ.

## “WHAT SAITH THE SCRIPTURE?”

The first mention of the oath in the Old Testament is in Gen. 21:23, where a heathen king prevails upon Abraham to swear in the name of God that he will not deal falsely with him or his people.

The first mention of the oath in the New Testament is in Matt. 5:33-37, where Jesus sets

























cannot avoid it, do it as little as you can”—Enchir. C. 44) ahead of the clear and unqualified commandment of Christ, “Swear not at all.”

## QUESTIONS AND ANSWERS

*1. God is “the same yesterday, today and forever.” How then can His law Be changed?*

God is unchangeable in nature and attributes, but changes His law and attitude to meet the





























soul; but if the teaching of Christ and James is not to be discounted then all who swear in any sense, whether it be profanely, colloquially, judicially, or in printed form, are certainly transgressors. Let the absolute truthfulness of real religion be preserved, that even the world may see that the Christian speaks the truth from inward principle and not from outward pressure.

**Profanity** is one of the greatest sins against God







## CHAPTER 36: SECRET SOCIETIES

*And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.—Eph. 5:11, 12.*

The purpose of this chapter shall be to set forth in good faith the principles in which secrecy is fundamentally wrong and then to show that the proper attitude of the Christian Church









# THE FOUNDATIONS OF THE LODGE

The foundations of  
secrecy are  
fundamentally  
anti-Christian. The  
Christian Church is  
founded upon Jesus  
Christ and upon Him  
alone (I Cor. 3:11; Matt.  
16:18), while the Lodge is  
founded upon something  
else. Take Freemasonry,  
for example: In Mackey's  
Ritualist (P. 68), Mackey  
says in giving the charge

















Masonic authorities that the Bible is not, and never was, the foundation of their institution; that Jesus Christ was not their chief corner-stone, and that the Holy Spirit is not their guide into the truth. What is true concerning the Masonic lodge is to a great extent true of all other leading lodges.

## SECRECY

**The secrecy of the Lodge is anti-Christian.** Secrecy is among the first





# RESPECT OF PERSONS

**As a respecter of persons the Lodge is anti-Christian.**

God says, “Look unto me, and be ye saved, all the ends of the earth” (Isa. 5:22). Jesus says, “Him that cometh to me I will in no wise cast out” (Jno. 6:37). Again Jesus said, “Come unto me all ye that labor and are heavy laden, and I will give you rest” (Matt. 11:28). With God and Jesus Christ all men stand on a common level.











whether they be right or wrong, and in so doing she establishes two standards of morals. How then, may we ask, can a Christian be faithful to his calling and at the same time be a faithful and consistent member of the Lodge? The thought of such a thing is absurd.

## THE LODGE'S GOD

**The god of Modern Secrecy is not the God of the Christian.** When the Christian speaks of



name which best expresses His character, and which, since Christ, has become the characteristic Christian name for God, is Father” (Brown, page 98).

The XIX Landmark of Freemasonry says: “Every Mason must believe in the existence of God as the Grand Architect of the universe” (Mackey, Jurisprudence, page 32). Chase says: “It is anti-Masonic to require any religious test, other than that the candidate



is not the God of love, not the Father of our Lord Jesus Christ, not the Good Spirit who is leading men out of sin and misery into His kingdom. How, then, can a man be faithful to the god of secrecy and the God of the Christian at the same time? Is it not absurd for a man to undertake such a thing?

## LODGE OATHS

**The oaths, obligations  
and penalties of  
modern secrecy are**

**anti-Christian.** The Entered Apprentice Mason takes the following or a similar oath:

“I-----, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts,



























finally allowing a padlock to be placed upon his lips, to remain there through all his natural life.

## ANTI-CHRISTIAN PRAYERS

**Lodge prayers are anti-Christian.** We have not found yet a lodge prayer which recognizes Christ, either as the Son of God, or as the divine and eternal Redeemer of the world. Lodge prayers when prayed according to the rituals, are Christless.















In these prayers there is no recognition of Christ as the Son of God; no repentance or confession of sin; in fact there is missing every essential point which makes the Christian prayer. This being the evident state of things, how can a Christian be a member of, or even in sympathy with, such an institution, and at the same time be faithful to God?

## THE LODGE IDEA OF HEAVEN

Finally, the heaven of the Lodge is not the Christian heaven. We take again the prayer used in the funeral service of the Freemasons. Omitting a few lines, the prayer proceeds as follows: "May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from this transitory world, and to fix them more devotedly on Thee, the only sure





*anti-Christian in its foundations, in its secrecy, in its respect for persons, in its god, in its oaths and obligations, in its prayers and in its heaven. The question is, What should be*

## THE ATTITUDE OF THE CHURCH TOWARD THE LODGE

If the Church would maintain Her purity in doctrine and practice; if she would maintain her power and superiority

over the world; if she would accomplish the divine purpose of her Creator, she must take the attitude of *absolute separation* from secrecy. To establish this position we need only to call to the stand the many witnesses of the Word of God concerning the characteristics of Christ, His followers and the Church.

**1. Christians are under obligation to Christ alone and should**



**obligate themselves to no other. “No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other” (Matt. 6:24). Lodge oaths and obligations do not bind men to Christ, but to men and worldly organizations.**

**2. Christians are under obligations to Christ to avoid fellowship with sinners in matters social. (Jas. 4:4; I Pet.**

4:3-5. II Cor. 6:14-18.)  
Very true, Jesus ate with publicans and sinners, but He never became a partaker with them in sin. To become a lodge member one becomes a partaker of other men's sins. The Word of God is **clear on the point** of partaking of other men's sins. Eph. 5:7, 8.

**3. Christians dare not subject themselves to the instructions of non-Christians in moral questions.** No one

will deny the fact that the Lodge does assume the position of teacher on moral questions. This is one of the pre-eminent claims of the Lodge. Christ said: "One is your teacher, even Christ" (Matt. 23:8).

**4. Christians are under obligations to recognize the way of life advised by Christ and no other.** Jesus said, "I am the way, the truth and the life; no man cometh unto the Father



Donaldson says, "He who practices this charity (Odd-fellowship) and teaches it to others shall be crowned with honor and shall come down to the grave in peace and the full assurance of a blessed future." The Lodge rejects the way of Christ and prepares one of its own.

**5. It is anti-Christian for any man to support any institution which is a menace to the state, the home, and the soul. Secrecy violates the Constitution of the**





Christ have life eternal (Jno. 1:12).

**6. Christians are forbidden to take oaths.** Lodges, especially Free Masonry, require men to take oaths. In this Secrecy violates the principles of Jesus. “Swear not at all ...” (Matt. 5:34) is the command of Christ. No man can take and keep the Masonic oath and be a Christian.

**7. Men of God are forbidden to obligate themselves to things**



secret of which they are still ignorant, whether those things be good or evil. Very few lodges, if any, reveal their secrets to the initiate until after he has obligated himself to keep secret anything which may be given to him or may take place during the initiation. But the Word of God says, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it shall be that a man shall pronounce with an oath,

and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing” (Lev. 5:4-5). It is always anti-Christian for one man to enslave his conscience to that of another.

**8. It is anti-Christian to support or promote the practice of respect of persons.** Lodgery is but a refined form of caste



“Name of a disciple” (Matt. 10:42). Lodge charity is but a method of insurance, insuring a select few while Christian charity does “good to all men” (Gal. 6:10: Rom. 12:20).

**9. It is anti-Christian to promote or accept titles of honor.** Modern secrecy is filled with high-sounding, flattering, congratulatory, parasitical and greatly inflated titles: "Worshipful Master,"

“Noble Grand,” “Past Grand Patriarch,” “Chancellor Commander” and numerous others are a violation of the principles of Jesus. (See Matt. 23:8-10.)

**10. Christians are subject to the Bible as their written guide in life.** Lodges, Masonry more particularly, take as their Bible any book which may happen to be the sacred book of the people or nation to which it may happen to come. The Bible

for Masonry is nothing more than a piece of "furniture." For the Christian the Word of God is our guide. "Wherewithal shall a young man cleanse his ways? by taking heed thereto according to thy Word" (Psa. 119:9). "Thy Word have I hid in my heart that I might not sin against thee" (Psa. 119:11).

**11. Christians are directed to pray through Christ and in**

**His name.** “And whatsoever ye shall ask in my name that will I do” (Jno. 14:13). Lodge prayers are not in the name of Christ. All authorities on modern secrecy know that the name of Christ is not only neglected but purposely rejected. It is inconsistent with lodgery to offer any prayer in the name of Christ.

**12. Christians are under obligations to follow Christ in the**

**matter of publicity of life and non-secrecy.** Jesus said: “In secret have I said nothing” (Jno. 18:20). The principle of secrecy is wrong. It is anti-scientific and anti-Christian. Any scientist who discovers anything of value to mankind is under obligation to give that to mankind. Any organization which has anything of value to mankind and refuses to give to mankind is a menace to a country.













## CHAPTER 37: LIFE INSURANCE

There are very few people who have not heard some glowing accounts of the; benefits of Life Insurance. Fascinating appeals have induced many to take out policies on their lives, and others are halting between two opinions. In this chapter we ask our readers to look at the subject with an unbiased mind, to carefully weigh the truths presented in the light of Scripture and good

business sense, and in the language of Paul to “prove all things; hold fast that which is good.” In this chapter we have chosen to consider Life Insurance (1) from a religious standpoint, (2) from a social standpoint, (3) from a business or financial standpoint.

## FROM A RELIGIOUS STANDPOINT

*“But if any provide not for his own, and especially for those of his own house, he hath denied the faith,*





is not a word there in favor of Life Insurance.

**An Exposition of I Tim. 5:8.**— In the Scripture under consideration Paul gives the information concerning the treatment and care of widows. Different classes of widows are spoken of: (1) The “widow indeed.” She is described as being “desolate;” that is, quite alone in the world—no husband, no children, no near relatives to minister





provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”

**The Work of the Church.**— God has provided ways and means for providing for all His people, spiritually and temporally, and whenever His rules and principles are applied His people are well cared for. Any man-made substitute to provide and care for *our own*, instead of God’s way,













11:29, 30). “Neither was there any among them that lacked” (Acts 4:34). “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him” (I Jno. 3:17)?

**Where Life Insurance Falls Short.**— How does Life Insurance compare with the principles taught by the above scripture texts?

It is true that there are













































“What shall it profit a man, if he shall gain the whole world, and lose his own soul.”

## FROM A SOCIAL STANDPOINT

Life Insurance is a means of undermining family ties and affections, often resulting in murder or suicide. While the individual whose life is insured lives, there is a continual paying of premiums, or losing of money already paid in.











to place a premium on his head, which is a strong temptation to those who are covetously inclined. Suicides and murders are far more numerous among the insured than among the uninsured.

## **FROM A FINANCIAL OR BUSINESS STANDPOINT**

An agent said to me: “We do not claim to be a religious organization, but a business company, the same as a savings bank.”

Let us compare Life





investment, from a financial standpoint, is to insure high and die quick.

**The poor Management Argument.**— Some people say that Life Insurance is a good thing because there are people who are such poor managers that unless they are tied down to a certain sum in premiums they will spend all their income. That may be true. But it is also true that widows from such homes,





Presently some member of the family dies. Now you take a few thousand dollars that others have paid in, and in a few years this money also is gone. Having spent their own and other people's money they are as helpless as before. Their own money gone, other people's money gone, this "good" way having failed, either the Church or the State must care for them the rest of their lives.

**Expensive Charity.—**









children may die before he does—unhappy life—all for the possibility of someone, at some time, getting a large sum of money. Does it pay?

**The Investment.**— A father said to his son, “Do not allow the agents to deceive you. Better not insure.” “But father,” replied the son, “why do *you* keep it up, if it is not a good thing?” “I have paid in too much to lose it,” was the father’s response.

That is the nature of



he died he had paid in over \$1100. He has been dead more than a year, and I still have no money. They claim there is a flaw somewhere about his keeping up his dues. Oh, if I just had the money we paid in; I could get along quite well.”

About a month later our town paper published in bold type:

**“Charity to the Widow!” Received from such a source, \$1000!**

















# Part 7 Christian Graces

## CHAPTERS

1. LOVE by D. J. Johns

2. HUMILITY by Noah H.  
Mack

3. PURITY by J. R. Shank

4. HOPE by S. F. Coffman



# CHRISTIAN GRACES

The only living hope of man lies in Christ. The enlightenment of the world is found in Christianity. Christianity is not only the system of doctrines and precepts **taught** by Christ, but it is also the embodiment of those blessed experiences peculiar to them that are in Christ. These experiences encourage the growth of Christian graces or virtues which cause the children of God to shine as







## CHAPTER 38: LOVE

*If ye love me, keep my commandments.—Jno.*

*14:15.*

### DEFINITIONS

“An emotion, sentiment, or feeling of pleasurable attraction toward or delight in something; as a principle, a person, or a thing which induces a desire for the presence, possession, well being, or promotion of its object. A strong feeling of affection for or a devoted attachment to a person.”





the day, mother can not rest until she knows that her child, the object of her love, is cared for. Day after day, night after night, the parent will plan and struggle and toil, and when all is over will only be sorry that more could not be done.

But men who are moved by love are after all living different lives. This is because the objects of their affections are not the same.

**Human and Divine**







abroad in their hearts by the Holy Ghost.

**Distinction between Worldly and Christian Love.**— The love of the worldling goes out only to things present, the things seen with the natural eye and realized in this present life. The parent loves the child because it is his or her child, because of its beauty, its strength, or its intellect. In these lie the possibility of bringing honor to himself, and also the hope of his own







world. If any man love the world, the love of the Father is not in him” (I Jno. 2:15). “He that loveth not knoweth not God; for God is love” (I Jno. 4:8).

## LOVE AND HATE CONTRASTED

Love, that feeling of kindness and good will, is ever desirous for the well-being and advancement of the cause of its subject. If then God is the object of man's love, it follows that his desire



















man have not the Spirit of Christ, he is none of his” (Rom. 8:9). “We know that we have passed from death unto life, because we love (I Jno. 3:14). This brings us to the next division of our subject.

## LOVE MANIFESTED

It is not an unmistakable evidence of love if men have great gifts, or faith, or knowledge, or even good works. According to I Cor. 13 : 1-3 it is possible to





1. **“Suffereth long, and is kind.”** It manifests itself in much forbearance and pity and kindness toward those less favored than ourselves. It stands in the way of hasty temper and rash acts. There is no cruelty in love—unless it is in bearing much ourselves rather than to inflict pain and sorrow upon others. Love in the heart gives a tenderness to our words and actions which helps in relieving the sufferings of others

and makes things agreeable for them.

2. **“Vaunteth not itself, is not puffed up.”** He that can do a hundred little things in God’s service and never selfishly speak of them is a greater hero of love than he that does many mighty works and boasts of them. It is not he who knows the many passages of Scripture and is able to quote them at his pleasure, but he that *believes* and in the fear of

God obeys the little that he does know, that manifests the love of God in his heart.

3. “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.”

“Taketh not account of evil” (R. V.) It is never seemly or becoming to withstand or disregard the teachings of one whom we know to be our superior. Then certainly it is very unseemly **for** man



commandments. I Jno. 2:4. Seeking one's own advantage and being inconsiderate of others' interests show a lack of brotherly love; as well as taking account of every evil that may be done unto us, and being so easily provoked when obstacles chance to fall across our pathway.

4. “Rejoiceth not in iniquity, but rejoiceth in the truth.”

It is impossible to rejoice in the things we hate, and









5. “Beareth all things,  
believeth all things,  
hopeth all things,  
endureth all things.”

He that bears patiently the crosses that fall to his lot as he is about his Master’s business, and without murmuring or complaining thanks God for the grace which gives strength to endure hardship and willingness to walk in the path of duty, has the right to claim the love that “believeth all things.”—Not the “all things” which





that hath my  
commandments, and  
keepeth them, he it is  
that loveth me: and he  
that loveth me shall be  
loved of my Father, and I  
will love him, and will  
manifest myself to him”  
(Jno. 14:21). “He that  
loveth me not keepeth not  
my sayings” (Jno. 14:24)

1. **“Charity never  
faileth.”** After meditation  
upon the first and last of  
these three words, read  
the sentence, placing the  
emphasis on the middle



sinful world, never passes by the needy under any circumstances. It is unfailing in relieving the wants of the needy, there never will be a time when it will cease. “Charity *never* faileth.”

**2. “The greatest .... is charity.”** To other things there is an end. “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;” but there still







Him who so loved us that  
He gave His only begotten  
Son to die that we might  
live.

## THE POWER OF LOVE

**Motive-power of  
Life.**— Go where you  
will—happen where you  
may—you may determine  
where the object of men's  
love is. “Out of the  
abundance of the heart  
the mouth speaketh.” Ask  
the men who have  
professed faith in Christ  
where their love is and





Not having the love that “casteth out fear,” they lacked the overcoming power and died in the wilderness.

**The Triumph of Love.**— ‘Love is strong as death. Cant. 8:6. It was strong enough to move the Father to forsake the Son for a season in order that sin-lost man might be redeemed. God so loved the world that He could bear to hear this pitiful cry coming from the Son: “My God! my God! why





pleasures and honors. Thus they proved the power of the love of God in those that hold to His promises. “Finally, my brethren, be strong in the Lord, and in the power of his might” (Eph. 6:10). “Covet earnestly the best gift,” forgetting not to follow earnestly “the more excellent way.”

## THE WORK OF LOVE

**1. It casts out fear.** “He that dwelleth in love, dwelleth in God, and God





loveth God love his brother also” (I Jno. 4:20, 21). No murderer has eternal life or any part in Christ’s kingdom. When love to God enters the heart, hatred to God, to His people, and to His Word (I Pet. 3:9) is excluded.

**3. It secures obedience and purity.** “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another



**4. It leads to fullness in God.** Paul prayed that the Church might be blessed according to the riches in Christ's glory, to be strengthened with might by His Spirit in the inner man; that Christ might dwell in their hearts by faith; that being rooted and grounded in love, they might be able "to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:14-19). Fervency and

devotion to God lead to this fullness.

## WHOM SHALL WE LOVE?

Heaven's law is love; and it is needful for those who desire to be among its inhabitants to acquaint themselves with this law. And the first thing to learn is to love the Lord our God with all our heart, soul, mind, and strength. Having our very being filled with that pleasurable attraction toward God which He uses









Therefore the love of the world does not promote the cause of Him whom we love, whose glory we desire, in whose glory we delight.

To repeat, the Bible teaches us that we should love God, Christ, the Church, husband, wife, children, enemies, the souls of all men, but “not the world.”

## CONCLUSION

“He that loveth not, knoweth not God, for God











## CHAPTER 39: HUMILITY

*Thus saith the high and lofty One that inhabited eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble.—Isa. 57:15.*

**Definition.**— “The state of being humble.” The word humble means on or near the ground. Man generally shows reverence toward God and recognizes and honors his superiors by bowing his





abode.

In a spiritual sense, humility means to have a low opinion of self, a feeling of unworthiness in the sight of God, claiming nothing for self but all for Christ (Phil. 2:5-8, 3:8), seeking no praise or honor from men. Gen. 41:16; Dan. 5:17. It is a shining jewel which graces the hearts and lives of all who are fortunate enough to possess it.

## FALSE HUMILITY





outward life and carries on a kind of censorship over his fellow believers, criticizing and denouncing what others do, not knowing that true humility would always rather judge self than others. Whenever self comes to the forefront under the guise of humility, then beware! that is false humility, and is really only a deceptive form of pride.

**CHRIST OUR PERFECT  
PATTERN**

## **His own Testimony.—**

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:29).

“I am meek and lowly in heart,” is the foundation upon which He bases His authority to call all men unto Him to learn of Him. Then must meekness and lowliness be the very basis of authority and power in Christ. By further search into prophecy and into His own Word we find a



of himself, but what he seeth the Father do” (Jno. 5:19).

“I do nothing of myself” (Jno. 8:28).

In resisting the devil He used not His own strength, but resorted to the power of the written Word. Matt. 4:1-10.

The written Word is the sure weapon of the humble Christ and the Christian against the devil.

**His Humble Life.—**  
His humble birth was an











head” (Matt. 8:20). For man’s sake He became poor that through His poverty man might become rich. II Cor. 8:9. His poverty has become a rich store house of grace for them that love Him. Jno. 1:17; Rom. 5:21.

**His Work among Men.**— How nobly does His life shine as we study His career while among us.

*1. He took upon Himself the nature of man— not the nature of angels, but*













but yielded Himself for  
our redemption. When the  
humble Christian beholds  
the willing, obedient Jesus  
in His suffering in behalf  
of a lost world he cannot  
help but cry with the poet:

*“Forbid it, Lord, that I  
should boast,  
Save in the death of Christ  
my Lord;  
All the vain things that  
charm me most  
I sacrifice to Jesus’ blood.”*

**HOW SAINTS OBTAIN  
HUMILITY**

**1. Through a Willing Mind.**—The willing saint readily finds place in his heart for humility which he cultivates and exercises daily. Stiffness of mind and stubbornness of will find no place for humility. Through a willing mind the heart is prepared for this important grace. “The carnal mind is not subject to the law of God, neither indeed can be.” When the will of a believer is fully consecrated, pride finds

no place in the heart, the idea of self-importance finds no room there. “Not my will, but thine be done,” is the humble Christian’s passport to success in Christian service. Disappointments will not discourage, defeats will not dismay, and persecutions cannot overwhelm the minds and hearts of the humble followers of the lowly Jesus.

**2. By Denying Self**—the door of the heart is





they are not willing; while others make no effort to be meek, though they profess to be followers of the Lord, and give no more evidence of humility than does the proudest worldling. But to the earnest seeker the Lord gives power and grace to put on humility as one puts on a garment. I Pet. 5:5.

## How SAINTS RETAIN HUMILITY

1. **By Walking in it.**—  
“Walk worthy of the





his journey day by day in this fitting garment. It is suitable for all occasions. Changes in fashion have no bearing upon the mind of one who walks in humility.

**2. By constant Heart-searching.**— In this way the believer determines his state of heart. God has blessed man with a variety of gifts. A consciousness of them often leads people to be proud of them. The young man with fluent

speech, the young woman with sweet voice and talent for music, the man of great business qualifications, are all tempted to become proud of their success. Daily heart-searching and consecration will without fail retain the humble state of the true believer's heart.

**3. By Thanksgiving and Humble Service.**— The believer's mind is constantly kept in the Spirit channel. "Every



mind and soul, must be constantly employed in humble service of the Lord, to whom all glory belongs.

## EVIDENCES OF HUMILITY

**1. Appearance.**—Evidences of humility are manifest and readily noticed in the true believer's life. The very appearance of a person gives evidence of the condition of his heart. The step, the movement of the body, the countenance, all





these qualities. But humility's garment is never changed by the fashions and styles as they come and go. The humble Christian seeks to imitate his lowly Jesus, and modest apparel is his desire. He desires to appear in harmony with the humble and the obedient, even in dress. An independent spirit along this line manifests an absence of humility,

**2. The Spirit of Unity.—**  
The spirit of unity also is







to Christ who bore all things for our sakes.

## BLESSINGS OF HUMILITY

**1. Riches.**—The kingdom of heaven is promised *to* the humble. Matt. 5:3, 5. Great attainments, worldly honor, fame, family standing are as nothing compared with the riches which God bestows upon the meek. Man always wants to depend upon the perishable things of earth for service, showing that

he is unqualified for the Kingdom. The humble heart claims none of these, but recognizes the Father as possessor and giver of all, thereby becoming qualified as a citizen of the Kingdom.

**2. The Respect of the Lord—** is a precious comfort to the saint. “Though the Lord be high, yet hath he respect unto the lowly” (Psa. 138:6). “To this man will I look, even to him that is poor, and of a contrite spirit,

and trembles at my word,” says the Lord. How kindly the Lord speaks to the poor and meek on the earth; not so to the proud who through the delusions of their own imaginations have become puffed up and vain. In the end the lowly will reap joy while the proud will reap shame and everlasting contempt.

**1. The Presence of God.**— The Lord dwells with those whom He respects. Though His dwelling place is in the

heavens, He also dwells  
“with him that is of a  
contrite and humble  
spirit” (Isa. 57:15). The  
heart of the meek and  
faithful believer is the  
abode of the Father and  
the Son. Jno. 14:23.

**2. Deliverance.**— God  
delivers the humble. Job  
22:29. He delivers the  
humble. Job 22:29. He  
delivers the penitent  
sinner from his sins,  
delivers him from death.  
Psa. 33:19. He knoweth  
how to deliver the godly. II

Pet. 2:9. Hezekiah and his people were delivered from the hands of the haughty Assyrian, because Hezekiah humbled himself. God has in many cases delivered His people in times of distress, famine, pestilence, persecution, and other trials. He has promised that He would, and has never been known to break His promise.

**3. Godly Exaltation.—**The Lord will in due time exalt the humble. Joseph



is not for the believer to seek after. The desire to be great is in itself a great hindrance to greatness. Self-acquired greatness will not last; but the spiritual exaltation which comes as a result of humble, submissive, self-sacrificing service will last **forever**.

**4. Peace of Mind and Soul.**— “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you,” is the promise of Christ. The



humble believer accepts God's will as his will, God's mind as his mind, God's peace as his peace, the blessings of God as his portion. The hope of heaven becomes his constant joy, while the knowledge that all is well within gives him a peace to which the world is a stranger. Joy and peace, like everflowing fountains, attend his soul.

## **5. Abundant Grace.—**

“God giveth grace to the humble” —grace to believe



*wonderful grace,  
My ransomed spirit sings.”*

## POWER OF HUMILITY

1. **Removes Selfishness.**— The humble spirit of Christ was the power by which selfishness was overcome at the cross. “Humble love judges self rather than others” (Arndt). Satan is ever busy tempting us to count self-first in all things, but the humble soul cries out with the poet,



selfishness and pride from another standpoint. But the humble believer wants to know that all doubts, fears, discouragements, worry, and despair belong to the weakness of the flesh or human self. During such times the child of God finds anchorage in I Pet. 5:5; also in the hymn, "Trust and Obey."

**2. Closely Allied with Faith.**— True humility enters into a life of faith on every side, mentally,

physically,  
temperamentally,  
spiritually. With the weak  
all thought, work, and  
spirit-service is done in  
faith. Humility of  
necessity brings its  
possessor into a  
knowledge of dependence  
upon God and faith in His  
power to provide and  
sustain.

**3. Essential to Faithful Service.**— The truly  
humble have never, in all  
the history of the Bible,  
proved unfaithful to God



of faith. With these conditions of mind and heart the child of God cannot but succeed in living a life pleasing to God.

**4. Power with God in Prayer.**—“The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit,” says the psalmist. God does not forget the cry of the humble.

Moses prayed for the people, and the Lord









## CHAPTER 40: PURITY

*The wisdom that is from above is first pure.— Jas. 3:17.*

### ITS SOURCE

Purity is a quality that belongs to God. It is a part of His character. Upon His attributes of love, wisdom, truth, justice, power, faithfulness, etc., may be written the quality—purity. Purity is undefiled, unadulterated, unmixed. It is like the light in which no darkness can abide. I Jno. 1:5. It is an essential











for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.”

## THE SAINTS, AS HOLY VESSELS

When we have caught a view of the purity and holiness and glory of the Triune God, and then remember that He called us to be saints, or holy, separated ones, our

gratitude and reverence for Him should know no bounds. God who is holy can do nothing that is unholy, so we must conclude that “*the wisdom that is from above is first pure*” Let us take a look at the calling of the saints with special reference to their purity.

**A Pure Faith and Pure Vessels.**— Jude’s message to the called of God is, “It was needful for me to write unto you, and exhort you that ye should



















with God and with fellowmen, having the “full assurance of faith, having hearts sprinkled from an evil conscience.” They keep conscience stirred up by exhortations from the living Word and fellowship with God’s people. They come quickly to the Fountain for cleansing when their lives are found spotted with the impurities of this world.

**A Pure Mind.**— The mind is the seat of the operation of the













































God.” God will help His saints to keep them pure in thought, in word, in deed, and in association.

## How PROMOTE THE CAUSE OF PURITY

There is here a duty, not only with reference to self, but to others also. Our life should be spent in the service of God, and our labors and testimony should always be on the side of the uplift of fellow-men. What can we do in this line?





**By Testimony.**— But example is not enough. Our testimony is part of our life. Let no opportunity pass by to let your voice be heard in favor of purity of speech or conduct or associations. By personal work and example we may do much to elevate the moral tone of society in our communities.

**Avoiding  
Improprieties.**—  
Especially do we want to















## **Parental Influence.—**

Parents and teachers should be vigilant in their endeavors to keep the right kind of ideals before our children. Coming into the world pure as the morning dew, except such weaknesses and tendencies as they may have inherited from their parents, there rests upon parents a fearful responsibility in being as pure as by the grace of God they can be made, even before the children





## CHAPTER 41: HOPE

*Christ in you, the hope of glory. —Col. 1:27.*

### How THE WORD “HOPE” IS USED IN SCRIPTURE

The word expresses an idea which is more prominent in the Old Testament than in the New. It is evident that in ages past the conditions of the people who had received the promises of God were such (even after receiving the promises and the blessings of them in part) that they expected













word in the New Testament may convey the same ideas expressed by the Hebrew, the interpretation of the meaning of our English word depending on the setting of the word in the text and its connection with the context.

## AN ACT OF THE WILL

As faith requires the exercise of certain mental faculties, so hope, as an active principle of life, is a mental product. All







promise made to him by Jehovah. His assurance in the promise was manifested by his obedience to the rite of circumcision which he observed in himself and in his household. The will must be exercised in hope, but hope must rest upon a sure foundation, and the Christian rests his hope upon the Word of God.

## THE OBJECT OR END OF OUR FAITH

There is an end to be







Heb. 9:28. “Hoping” is the result of our having “a hope” which will someday be fulfilled by the power of God who has promised.

## **A MEANS OF OBTAINING THE END OF FAITH**

We shall receive “the end” of our faith, even the salvation of our souls. I Pet. 1:9. This is brought about by redemption through Christ that our faith and hope might be in God. I Pet. 1:21. “We are saved by hope” (Rom.









based upon the means of grace given by God to be the hope and assurance of salvation.

## RELATION OF HOPE TO FAITH

As previously noted, faith and hope are closely related. Hope depends on faith, and faith leads to hope, while faith exists because there is a hope and that hope fulfills all that faith claims. (1) *Faith is spiritual*, and our faith has to do with *things and*









Jesus Christ.

## THE ASSURANCE OF HOPE

The degree of assurance which a believer may have concerning his salvation and peace with God has been a controverted question. Between the extreme views, that there is no assurance until death and that there is no possibility of being lost after having faith, there may be many shades of opinion.





circumstances, the believers of the present day would declare Israel a faithless people. Their failure was not that they were without hope, but that they had so far gone astray from the truth of the word that they failed to recognize the fulfillment of their hope.

**Christ, the Hope of Glory.**— In the first chapter of Colossians Paul mentions the believer's hope three times. It is in the spirit of assurance



was the consolation of the Jews he was also the assurance of salvation to the Gentiles. It is evident that where Christ is there must be an assurance of salvation and hope. To lack faith or to be doubtful concerning the future hope would mean doubting Christ's indwelling or His power to fulfill His promises in which He asked us to trust.

**The Anchor of the Soul.—** “By two









High Priest of God.  
Perfect assurance can be  
enjoyed when it rests upon  
such a firm and  
unchangeable foundation.  
Works are evidences of  
salvation and not the  
means of it. We should  
ever thank God that He  
made Himself responsible  
for our assurance of hope,  
and did not permit us to  
be troubled by our  
changing moods and  
powers.

**Hope waited for will  
not be disappointed.—**





things. They are the things of faith,—the “heavenlies” spoken of so frequently in the epistles (Eph. 2:6), the substance of our hopes. Heb. 11:1. For them the patriarchs looked and waited (Heb. 11:10), the martyrs bled, and all saints wait, until our time also will be fulfilled, and together we will all be perfected and enjoy them together. Heb. 11:39, 40.

## THE POSSESSION OF HOPE













**Maintained by the Spirit and the Word.—** According to Rom. 15:12, 13 we note that the presence of the Holy Spirit in the believer's life is a source of joy and peace which causes him to abound in hope. In the following verse (14) the abounding knowledge of the Word by which believers admonish one another is deemed also a source of aid to their hopes. As one of the first-fruits of the



and the Old Testament with its prophecies is a divine revelation of Christ and His kingdom to enlighten and bless men with salvation. I Pet. 1:16-21. Both are the testimony of God and of the Holy Spirit. Knowledge of the Word and enlightenment concerning the will of God is a helmet, the hope of salvation. I Thes. 5:8; Jno. 16:13-15.

**Strengthened by  
Experiences and**

**Trials.**— There is a sense of assurance to be derived from the evidences of our Christian character. In this light we understand Heb. 6:11: “We desire that every one of you do shew the same diligence to the full assurance of hope unto the end.” The full appreciation of God’s grace should result in the manifestation of thankfulness by good works. Heb. 6:1-8. The accompaniments of salvation are labors of love, ministry to the





His children. These experiences drive the believer to the hope of another and better condition of life. Heb. 11:13-16, 32-40; 12:1-3. The example of Christ is a proof of these facts.

## **PRESENT REALIZATIONS OF HOPE**

Spiritual conditions already brought about through the acceptance of the Christian hope are in part a fulfillment of the promise of salvation. We





# FUTURE HOPES TO BE REALIZED

Only the general principles of this subject can be given in this chapter. The future life of the Christian is called eternal life, eternity, spirit world, heaven, glory. It is that life after death for which Christ prayed, "Glorify thy Son," "I am no more in the world," "Now come I unto thee." Of the nature of that life Christ said, "I give unto them eternal

life; and they shall never perish” (Jno. 10:28). The promise of Jesus gives the location of that life—“that where I am, there ye may be also” (Jno. 14:3).

**Individual Hopes.**—The Scriptures give ample evidence that each one who believes in Christ may have hope for himself at the time of his death, his expectation of being with Christ will be fulfilled. Acts 7:59, 60; Phil. 1:23, 24; II Cor. 5:6-8. These passages

refer directly to the time of death when the separation from the body (unclothing) takes place. II Cor. 4:7-18. At such time the believer enters into the presence of the Lord.

**The Hope of the Church.**— There will be a time when all of the saints will enter into their glory. The body of Christ, the Church, the Bride, will be assembled and perfected together. Saints of old and those of the present







20:1, etc. The “new heaven and a new earth” present the conditions which have been the ideals of believers and fulfill their every expectation. They are the “hope,” “refuge,” “expectation,” the “things waited for,” the “anxiety” of the faithful all the days of their earthly pilgrimage.

## **A BLESSING TO THE BELIEVER’S LIFE**

Christian service depends largely upon the













# **PART 8 Future Destiny of Man**

## **CHAPTERS**

**1. FROM DEATH TO  
JUDGMENT** by Daniel  
Kauffman

**2. HELL** by Noah H.  
Mack

**3. HEAVEN** by David  
Garber



# FUTURE DESTINY OF MAN

There are three great divisions of time: past, present, and future. The past is gone; we may see, but cannot reclaim nor alter. The present is the time of opportunity; we go into the past for material to build for the future. The future is hidden from us by a veil which neither the knowledge nor power of man can penetrate. Yet God, in His infinite wisdom and goodness, has drawn aside this veil and









## CHAPTER 42: FROM DEATH TO JUDGMENT

*It is appointed unto men once to die, but after this the judgment.—Heb. 9:27.*

Upon the canvas of the future there are portrayed five great events or scenes which have to do with the future career of every man, woman, and child now living. They are:

**1. Death**— which closes forever the door of opportunity.

**2. The second coming of Christ**— by which the present dispensation will

be brought to a close.

**3. The Resurrection**—the beginning of a new order of affairs.

**4. The Judgment**— the final disposition of man, according to the deeds done in the body.

**5. Eternal existence**— either in torment or in glory.

These are the great central themes around which all questions pertaining to the future of man revolve. Other questions of importance







follow.

## DEATH

Death is the general word used to designate the cessation of life. It is, in fact, a separation,

*[The idea that death is a separation is borne out by the application of Scripture. People who are naturally alive but in whom the Spirit of God has no place are referred to as being “dead in trespasses and sins” (Eph. 2:1). They who have*



spiritual.

**Natural death** is the separation of soul and body. When the spirit takes its flight “to the God who gave it,” animation ceases, and we say the body is dead.

**Spiritual death** is the separation of soul and Spirit. When the Spirit of God is withdrawn from the soul of man we say he is spiritually dead, though he is still naturally alive. So long as soul and body

are united (except where the individual has blasphemed against the Holy Ghost) the soul has power to hear the voice of the Son of God (Jno. 5:25) and receive the second birth (Jno. 3:3, 5), in which case spiritual life will be restored. When, after natural death, the Spiritless soul is forever banished from the presence of God, we understand that to be “*the second death*” (Rev. 20:4).

**The Origin of Death—**





continuous record of sorrow, of depravity, and of death.

**Description of Natural Death.**— The inspired writers often refer to death as “sleep,” having in mind the rest of the body from the time the spirit takes its flight until that time when soul and body are reunited in the resurrection. Thus Christ’s reference to Jairus’ daughter, “not dead but sleepeth,” was a notice to the people that











# **Description of Spiritual Death.—**

Spiritual death has been described as darkness (Matt. 4:16), “in trespasses and sins” (Eph. 2:1), blindness (Eph. 4:18, 19), banishment from God (II Thes. 1:9), “a mist of darkness” (II Pet. 2:17), etc. There is a promise of new life to those who are spiritually dead but physically alive (Jno. 5:25); but if they reject this opportunity until natural death overtakes them it will be forever too

































“Behold, *now* is the accepted time.”

**Is Death Cruel?—**  
Some say that it is. That it is an enemy, “the last enemy that shall be destroyed,” there is no question. It enters the homes of all classes of people, separates chief friends, leaves many homes desolate, often claiming those who, according to our way of thinking, can least be spared. The wounds that it causes are such that



















## SECOND COMING OF CHRIST

**The Doctrine Stated.**— The Bible teaches that at the end of the present dispensation, at a time known by God only (Matt. 24:36), our Lord Jesus Christ will come again to receive the righteous unto Himself (I Thes. 4:16-18) and to take vengeance upon the unrighteous (II Thes. 1:8-10). He Himself stated this when He said, “If I go

and prepare a place for you, I will come again, and receive you unto myself” (Jno. 14:3). At the time of His going His disciples were cheered and enlightened by this message from the two men in white apparel: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

**Time of His Advent.—**Christ says that nobody



coming; that He will come at a time “when ye think not;” that we should be ready for His coming, no matter when that time will be.

**Signs of His Coming.**— In approaching this subject we recognize the possibility of being mistaken in the interpretation of prophecy, just as the Jews often erred in their interpretations. Yet making all due allowances





























His warning, be ready for His coming, and use our influence with others that they likewise prepare for this great event.

**Effect of the Second Advent.**— Mighty changes will be wrought at our Savior's second appearance to men. We shall speak of these changes only as they affect the experiences of individuals. Even before the advent the constant expectation of His coming has the effect of leading















and seek the liberty of the cross in the marvelous light of the Gospel.

**How the Knowledge that He is Coming again should Affect Our Lives.**—All who look with faith to the return of our Lord are profoundly impressed with the great event before them. It makes life more real and brings heaven nearer. It makes us more serious, encourages a whole-hearted service of our Master, and gives us a





needs of the body. Let the glory of the events to come be reflected in lives of true submission and humility as we labor for the increase of the faith, the ingathering of the lost, and join in the prayer, “Even so come, Lord Jesus.”

## THE RESURRECTION

**The Doctrine Stated.**— The Bible teaches that there will be a bodily resurrection of every human being, when









and in God's own time and way will be called forth. "All that are in the grave," and in the sea (Rev. 20:13), "shall hear his voice, and shall come forth." Not one will be denied the privilege. Not one will escape.

**An Old Testament Doctrine.**—The doctrine of the resurrection is distinctly a Bible doctrine, as it is taught in no other system of theology or belief. It is set forth in both Old and New







**A New Testament Doctrine.**— Here we find the doctrine both taught and exemplified. Christ not only taught it, but He “became the firstfruits of them that slept” and went on to glory. The apostles likewise taught the doctrine clearly and forcibly. The Jews were “grieved that they taught the people, and preached through Jesus the resurrection from the dead” (Acts 4:2). Evidently it was not the doctrine to





a “babbler.” The New Testament is a veritable text-book on the doctrine of the resurrection.

**Proofs of the Resurrection.**— The first proof, and only proof needed, is the testimony of the Bible. “By many infallible proofs” was the resurrection of Jesus made known to men. The doctrine is not incredible. The resurrection is, of course, a result of the miraculous use of power on the part of the



































giveth it a body as it hath pleased him, and to every seed his own body.”

**A General Resurrection.**— That the resurrection will be universal there can be no question. Christ says that “all that are in their graves” will come forth. The sea also will give up its dead. Rev. 20:13. From every clime and age, no matter how death may have been brought about or what disposition was made of the body, all will



as will be alive at the time when our Lord will appear again. II Thes. 4:15-17.

**“The Resurrection of Life.”**— To the righteous, the resurrection will mean “the resurrection of life.” “They that have done good, unto the resurrection of life.” All the inspired writers who have expressed themselves on the subject unite in pronouncing the event a most glorious one. Paul in telling about it says, “Behold, I shew you







may we spare neither pains nor sacrifice in the important work of getting the greatest possible number of people ready to join in this glorious rapture.

**“The Resurrection of Damnation.”** — The saddest thought that ever comes to the children of God is the reflection that not all people will have part in the resurrection of life.

Daniel says that when the wicked will awake it





# THE JUDGMENT

The word “judgment” means “the pronouncing of an opinion or decision of a formal or authoritative nature.” In theology it is “the mandate or sentence of God as the Judge of all; especially, final reward; the last sentence.” —Webster.

We speak of *judgment* when we refer (1) to wisdom or prudence, opinion as to the right or wrong of certain actions,



judgment.”

**An Old Testament Doctrine.**— David speaks of the time when the Lord “cometh to judge the earth” (I Chron. 16:33), and says that He “hath prepared his throne for judgment” (Psa. 9:7). In Psa. 96:13 we read: “He that cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth.” Solomon says, “God shall judge the righteous and



upon the disobedient, while the blessings of God flowed freely toward them that kept His precepts. Looking forward to the time when “they that sleep in the dust shall awake,” they could also see the day of eternal rewards and judgments.

**A New Testament Doctrine.**—Turning to the testimony of the New Testament writers, we see the same doctrine held forth with still greater clearness. Christ says, For









*judgment*" (II Pet. 3:7). Jude speaks of "*the judgment of the great day*" (Jude 6), and John relates his vision as follows: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

**The Reasonableness of the Judgment.**— The









the greatest possible extent. Judgment for sin will come in fullness when all things will be finally evened up in the end.

**The Judge.**— As Christ is the all important factor in the redemption, so will He be in the judgment. As the mighty “King of kings and Lord of lords” He will come with His mighty angels as Judge of all the earth. “The Father . . . hath committed all judgment unto the Son” (Jno. 5:22). Peter says











**The Judged.**— The Word, in judgment, will be of universal application. Here is the divine testimony showing who will be judged:

*1. Fallen angels.* Peter says, “God spared not the angels that sinned, but cast them down to hell . . . to be reserved unto judgment” (II Pet. 2:4). Jude also testifies that “the angels which kept not their first estate, but left their own habitation, he hath reserved in















Savior have the guilt and stain of sin removed, and the judgment for sin does not apply to them. I Cor. 11:31, 32.

**The Judgment**— does not only apply to every individual, but to every act, word and thought. In other words, we are responsible to God for everything we do, or say, or harbor in our minds. We can hide nothing from God; He takes account of everything we do and are. “The eye of God is in every

















## CHAPTER 43: HELL

*The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.*

If one were left to his own choosing, he would rather consider some bright subject, like heaven, than the dark subject which we are about to consider. But this being a Bible subject it needs to be considered as such. We shall therefore present the subject as taught in the Bible.

# DEFINITIONS

The original word “*sheol*” has a double application, sometimes used to designate the grave, sometimes referring to the place of departed spirits. In the authorized version the words “grave” and “hell” are each used thirty-one times as derived from the word “*sheol*.” (Encyclopedia Britannica.)

In several instances in the Authorized Version the word “*hell*” refers to the





# DESCRIPTION OF THE LAKE OF FIRE

This place is described in Scripture as “a lake of fire burning with brimstone” (Rev. 19:20), “fire and brimstone” (Rev. 14:10), “hell fire” (Matt. 5:22), “unquenchable fire” (Matt. 3:17), “everlasting burnings” (Isa. 33:14), “everlasting contempt” (Dan. 12:2), “everlasting fire” (Matt. 25:41). “everlasting punishment” (Matt. 25:46), “outer darkness” (Matt. 25:30),



The Bible is not to be speculated with but *believed*, lest we be deceived by the devil. It is a matter of note that most of those who criticize this divinely inspired description of hell, do not criticize the Bible description of heaven at all.

## FOR WHOM PREPARED

Hell is prepared for the devil and his angels. Matt. 25:41. Divine justice has prepared this place for











will be well.

## WHO WILL GO THERE?

### 1. “Death and Hell.”—

They will be cast into the lake of fire. (Rev. 20:14). The sinner unpardoned is “twice dead.” The power of sin has dominion over him all his life, and because he makes no effort to escape, death comes along and shuts off all avenues of escape. The souls “dead in trespasses and sins” find themselves, after the judgment, in the lake of fire “which is the second

death.” All of death and all the doomed in hades or hell, will be cast into the lake of fire which burneth with brimstone forever and ever.

**2. The Wicked—** will likewise be cast into hell. Psa. 9:17. No one need doubt the meaning of the word hell in this text, for it is expressly stated that it is the place for the wicked. They are those who delight in ungodliness, following their own sinful lusts, enticing others into







**3. Those Who Forget God.**— These also are doomed for the lake of fire. Psa. 9:17. Yes, people will forget God. Pharaoh knew not God, though he had God's people in his land. He knew not Joseph who had saved the land of Egypt from the ravages of famine. All this had been forgotten; but because of his forgetfulness he came to grief.

Nebuchadnezzar, who forgot God and ascribed all the power and splendor



sins and for leading a nation astray.

The wicked, and all the nations that forget God, shall be turned into hell.

**1. Those Who do not Repent.**— Repentance is the gateway by which sinners escape the wrath of God and the doom of hell. Those who will not repent, frustrate the love and grace of God and reject the proffered gift, thereby choosing with the devil to oppose God and continue on the way to





**1. Hypocrites.**— Of all the woes pronounced by Christ those against hypocrites are the most severe. The climax is reached in the question, “How can ye escape the damnation of hell” (Matt. 23:33)?

A hypocrite is one who knows he is wrong but poses as a saint. His great object in life is to have people believe in his goodness and sound his praises. Why should anyone be troubled and



hell with a host of them  
and receive like  
punishment with them.  
How foolish is the man in  
sin; how faulty his  
reasoning!

## WHO ARE IN DANGER OF GOING THERE?

### 1. Persons Who Speak Disrespectfully.—

“Whosoever shall say,  
Thou fool (or graceless  
wretch) shall be in danger  
of hell fire” (Matt. 5:22).  
Christ is very emphatic on  
this point, and points out









**1. Offenders.**— The awfulness of offence is conveyed to us by the language of Christ when He says, “Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh” (Matt.

18:6, 7). These offenders shall at the command of the Son of man be gathered together out of the kingdom and cast into a furnace of fire. Matt. 13:41. There are many offenders who escape the notice of earthly powers, but when the King of kings comes forth to judgment not one of them shall escape.

**2. Careless and indifferent Church Members.—** The sad thought that church





no effort to stay close to Christ; he takes pleasure in sin and therefore keeps on the dangerous road of self-indulgence and is lost. Christ says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

## THE DOOMED IN HELL

**1. They do not Desire the Place.**— This is evident from the description which the Bible gives of the experiences of those





through the deception of the enemy and destroyer of human souls.

**2. They have no Desire for Company.**—The plea of Dives to father Abraham that he might send Lazarus to tell his five brothers to keep away is evidence of this fact. In hell no prayers are answered, which makes the begging and the pleadings all the more painful. All men should pray while grace abounds and the door of mercy is

open. There is no mercy in hell.

### **3. They have no Rest.—**

The fire continues *to* burn, the worm dieth not. Moaning, wailing, weeping, sobbing, lamenting, gnashing of teeth, and all the saddening, woeful sounds of numberless, troubled and tormented souls continues. Where could rest be found under such circumstances? Where suffering and remorse and despair continue, where

fire and demons torment,  
no rest can be  
found—no—no rest in  
hell! Rev. 14:10, 11.

4. They are Brought  
down to Hell by the  
Almighty.— Men and  
nations are puffed up in  
pride, haughtiness and  
vain boasting. Riches and  
worldly honor give men  
place and prestige that all  
the powers of a nation are  
not able to **subdue** them.  
They defy God and man,  
doing what pleases them,  
regardless of their duty





Word cannot be broken.

**5. They are Tormented Day and Night forever.**— Man in his sinful state is unstable and wavering, full of unbelief, blind in sin and folly, groping around in darkness, ever trying to discover a way of escape. He finds nothing to give real satisfaction to his soul, though he constantly declares some new discoveries of truth which he claims God's people had not before







away his part out of the book of life, and out of the holy city” (Rev. 22:18, 19).

**6. They shall have no possible Way of Escape.**— There is no such thing as reprieving or pardoning from hell. All efforts to escape fail there. All the wicked must go there and remain there. In life, men climb over walls, break locks, bars, and windows, dig tunnels, and resort to other means of escaping justice; but from the prison-house of



# “THE WAYS OF DEATH”

Solomon says, “There is a way that seemeth right unto a man; but the end thereof are the ways of death.” It is these ways that we shall endeavor briefly to notice.

**1. The Broad Way.—**“Broad is the way. that leadeth to destruction, and many there be which go in thereat” (Matt. 7:13). On this way all travel who fail to take up the yoke of Christ. In all nations and







into this way by the cunning craftiness of Satan, thinking themselves to be on the heavenly way while drifting down the broad way of the world. People who do not take to themselves the cross of Christ are all on the broad way.

**2. The Self-righteous Way.—** The self-righteousness of the scribes and Pharisees had so blinded their eyes that they refused to believe







3.

The

## **World-compromising**

**Way.**— In this day, when the devil does his most effective work not as a roaring lion but as an angel of light, the tendency is for churches to make compromises on most any point so that the Church and the world may walk together. The serious question arises, In what respects are church members different from worldlings? Where is the cross-bearing (Matt. 16:24)? where is the





result is  
world-compromising  
which sooner or later  
makes us slaves under the  
yoke of worldliness.

## THE WARNING

**1. There is a Way of Escape for the Living.**— A feeling of sadness comes over the writer while noting one sinful thing after another of which the human family is guilty and the doing of which will bring so many of them to









**2. The Dead cannot Escape.**— This fact has before been presented, but we repeat it for emphasis. We wish to warn all who may read these lines that they should not trifle with the hellish doctrine that after death there will be another chance to repent. This doctrine is as cunning and enticing as it is false. The Scripture is plain and emphatic that the time for pardon and reconciliation is during this period of grace (Eccl.





## CHAPTER 44: HEAVEN

*Rejoice, and be exceeding glad: for great is your reward in heaven.— Matt. 5:12.*

“The best last” is not only a sentimental saying of man, but it is one of the happy provisions of an all-wise Creator. Here we enjoy countless and unmerited blessings, but the best of earth is mixed with trials and pain and care and death. In the bright hereafter all that saddens the soul of man will be done away.



as the last chapter in this volume the theme which is at once the best, the sweetest, the dearest, the most charming, and the grandest of all themes—HEAVEN. The kind reader is asked to join us in our meditations upon what heaven is, upon the way to get there, who will go there, and what will be our experiences after we are there.

## DEFINITIONS

There are three heavens:





pass away,” He evidently meant the second heaven, which we are told shall, at the time when “the elements shall melt with fervent heat,” “pass away with a great noise.”

## How CHARACTERIZED

1. “**A Place.**”—Jesus said to His troubled disciples: “Let not your heart be troubled .... I go to prepare *a place* for you. And if I go and prepare *a place* for you, I will come again, and receive you

unto myself; that where I am, there ye may be also” (Jno. 14:1-3). It will be seen from this testimony that heaven is not merely a condition, as some would have us believe, but it actually is *a place*, where God the Savior dwells, and where the saints of God will spend eternity with Him.

**2. A “Holy Place.”**—Isaiah refers to the dwelling place of God as “the high and holy place.” It is a holy place, because









His people.

**3. A “Garner.”**— “He shall gather his wheat into the garner” (Matt. 12:3). Heaven is the place where the golden wheat will be kept in safety forever to the glory of God and the richness of His eternal kingdom.

**4. A “Better Country”** (Heb. 11:16)— This earth seems good enough for a great many people, judging from the attitude they take concerning









far, as proven by the brief statement: | Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (II Pet. 3:13).

God’s people, in all ages, have longed for this “better country, confessing themselves pilgrims and strangers in this, desiring to “depart and be with Christ, which is far better.”

**CONDITIONS**

**1. Holiness.**— We have already noticed what God had to say of the place: “the high and holy place that defilement can never enter there, and that in purity and in holiness will God and His holy family spend eternity there.

Peter refers to the lot of God’s people as “an inheritance incorruptible, and undefiled, that fadeth not away.”

**2. Happiness.**— At God’s right hand are “pleasures



















indescribable beauty, the matchless purity, the perfect happiness in the land where there is no need of the sun because the Lamb is the light thereof, and our hearts burst forth in exclamations of praise. Glorious are both the throne and He that sitteth thereon. Happy are they whose lot it will be to share in this glory in a never-ending reign.

## **FIT SUBJECTS FOR HEAVEN**

Of the fitness of the Holy Trinity and of the holy angels we need not write. The practical phase of this subject is that which pertains to man. Turning the light of God's Word upon this subject, we find that the, following have the promise:

**1. Little Children.—**Think of the great company of little children, out of every nation, who will be there, "for of such is the kingdom of heaven"

(Matt. 18:2, 3). “Behold, the Lamb of God, which taketh away the sin of the world” (Jno. 1:29). All are under the blood in infancy. “In heaven their angels do always behold the face of my Father which is in heaven.”

**2. The Good.**— In the parable of the net (Matt. 13:47, 48) we are told that in the final reckoning the bad will be cast away and the good will be kept for the Master. It is the test which will mark the great

division in the final judgment—the good and the bad, the righteous and the unrighteous, the saved and the lost, the glorified and the doomed. Who are the good? They are—

**3. The "born again."**—  
“Except a man be born again, he cannot see the kingdom of God.” For those who make themselves sinners by actual transgressions there is a special salvation on condition that they believe. Acts 13:39; Rom









of his.”

**4. The Obedient.**— All may have this seal if we ask and obey. Luke 11:9-13. The Holy Spirit sheds abroad the love of God in our hearts to such a degree that we are not: ashamed, gives us peace and joy (which is an earnest of our inheritance—a foretaste), “for the kingdom of God is . . . . righteousness, and peace, and joy in the Holy Ghost” (Rom.. 14:17; Eph. 1:14). Hear the Word that



commandments, is a liar, and the truth is not in him” (I Jno. 2:4). To fear God and obey His commandments is “the whole duty of man.” “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

**5. The Righteous.—**They who have thrown aside the righteousness of self, who have been saved from their sins, who have put on the righteousness of Jesus Christ. Especially they who are persecuted







saved.”

## THE WAY TO GLORY

**1. Is by Jesus Christ.—**

Thomas asked, “How can we know the way?” Hear the answer from the lips of our Lord: “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jno. 14:6). By Him we have received the atonement; by Him we received power to do His good pleasure. He “is made unto us wisdom, and



will seek to enter in, and shall not be able.” Christ warns His followers against false prophets who want to widen the way. This way is just as wide as the truth—no wider, no narrower. How eager we should be to “know the truth” and to gladly obey when we find it; for who has the power to remove “one jot” or “tittle” of the Word?

**3. Is the Way of Holiness.**— “It shall be called the way of



## INHABITANTS

We have spoken of heaven as the eternal dwelling place of Father, Son, Holy Ghost, the holy angels, and the saints of God; as the place where sin and defilement is forever banished, where there is no need of the sun because the Lamb is the light thereof; of the blessed experiences and hallowed associations which will render this a place of purity, of holiness,



(Jer.. 23:24) and His glory is imparted to all His people forever.

**The Holy Angels are there.** Matt. 18:10; 24:36. In heaven they behold the face of our Father, and are there subject to the will of God and ready to do His bidding in all things. When Christ was on trial before men He had only to speak the word and “more than twelve legions of angels from heaven” would have been ready to come to His rescue.





spirits of those gone before are even now in the presence of God, and after the resurrection and final judgment with glorified bodies they will reign with Christ “forever and ever” (Rev. 22:5). “They that be wise shall shine as the brightness of the firmament: .... as the stars forever and ever” (Dan. 12:3).

## CONCLUDING THOUGHTS

**Some Questions.—**Many questions are asked

























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